

THE
RESTITUTION,
CHRIST'S KINGDOM ON EARTH;
THE RETURN OF ISRAEL.

TOGETHER WITH
THEIR POLITICAL EMANCIPATION,

THE BEAST,
HIS IMAGE AND WORSHIP:

ALSO,
THE FALL OF BABYLON, AND THE INSTRUMENTS OF ITS OVERTHROW.

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AUTHOR OF VARIOUS WORKS ON PROPHECY, AND OF THE HISTORY OF THE ADVENT FAITH AND CAUSE.

BOSTON:
PUBLISHED BY J. V. HIMES,
8 Chardon Street.
1848.

THE

RESISTANCE

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THE RETURN OF ISRAEL

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THEIR POLITICAL EMANCIPATION

THE BEAST

HIS IMAGE AND WORSHIP

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BY L. S.

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8 CORNHILL STREET

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INTRODUCTION.

THE subject of the following pages is not a question of the truth or falsity of some particular dogma of the church, but it rises above all these, and strikes at a great principle. Has God revealed himself to man in an intelligible manner, so that by a careful study of his word he can be understood; or is there to be a mystical construction given that word, before it can be understood?

If the latter is true, the church of Rome is right in prohibiting the Bible, and requiring the implicit faith of her people in the teachings of the church. For it is manifest, that if the Bible is a mystical book, it must be interpreted by authority, in order to become a rule. The church, or some other authority, must say what its meaning is, before it can become authoritative. It is the doctrine of the spiritual reign of Christ, and making the church in time his kingdom on earth, and the universality of that kingdom to consist in the universal triumph of that church, that has driven the Roman church to the prohibition of the Scriptures.

It is well known by the whole church, both Catholic and Protestant, that if the literal be the true sense of the Scriptures, then the Advent faith is the true scriptural faith. This is the great point at issue between us and our fellow Christians. That the Bible is full of symbols, types, allegories, metaphors, and parables, is freely admitted. But then, they are either obvious as to their meaning, or otherwise there is appended a Divine illustration or explanation in literal terms. In all cases where a Divine interpretation is given, we are bound by it, as a final decision, and are not at liberty to make it more mystical even than the original figure or symbol.

The battle respecting time has already been fought, so that we need not now stop to settle that point. There is

no class of community but what freely admit that we are *in the midst of the great transition state*. What is to be the grand result of all this, is the question before us.

The church in general, Catholic and Protestant, take the ground that "*the church*" is the kingdom of Christ on earth, and that its universality is to be obtained by the conversion of the world to the church.

We take the ground that the kingdom of God on earth is a personal, universal, and everlasting reign of Jesus Christ on earth, as the son of David, according to the flesh; and that if the world ever embrace Christianity at all, it will be *papal Christianity*, in order to array itself against the Son of God at his *coming in person*, to take his kingdom from the pope.

Plainness of speech will be found one particular characteristic of the following work, so that even the most simple may understand it. If any point has been left obscure it has been through inadvertence.

To an examination of this great subject the candid attention of all Christian people is now invited. We do not ask them to leave their churches, nor to denounce any who do not believe as they do, but by a meek and quiet spirit to commend the truth to all connected with them in all the relations of life; that when once convinced of the prevailing error, they should endeavor by all means to correct it. It is not a question belonging to any sect or party, as such, but a great truth belonging to universal Christendom, and finally to the human race.

Nothing is more despicable, in the esteem of the writer, than narrow contracted sectarian bigotry. And such has always been his feeling and sentiment. That many professing the advent faith have greatly erred in this respect, he fully believes. The fullest liberty of conscience is the birth-right of every child of man. It is not the prerogative of mortals to judge one another. If we see our brother in what we conceive to be an error, it is our duty in meekness to instruct him, and, if possible, to recover him. And having done this, leave him to his own master's judgment.

And it is a matter of heartfelt satisfaction, that the

asperities of advent believers are worn off and abandoned, and a spirit of brotherly kindness has taken its place. It is only by such a spirit we can reach and benefit our fellow-men. It was one of Satan's great snares, which led so many into a spirit of bitterness and denunciation. The fact that other denominations manifested it towards us, was no valid excuse for us. The fruit of it has been witnessed on both sides, and while biting and devouring one another, they have been consumed one of another.

Another matter of equal gratitude is, that the spirit of lawlessness which prevailed for a season, and denounced everything as Babylon which looked like order, or imposed any restraint to even a licentious liberty, has passed away, and given place to a spirit of harmony and tolerance, and sweet Christian fellowship; so that in most places advent believers have united in church order, by the appointment of such officers as the Bible recognizes, and, adopting the Bible, in its plain and obvious meaning, as the only and sufficient rule of faith and practice, by which they will be governed in all things; at the same time granting the fullest fellowship to all other Christians who evince that they love our Lord Jesus Christ and his appearing, by a godly life.

We adopt this course, not for the sake of rending the body of Christ, and building up another church, or sect, but because the rent already exists, and many are separated (some from one cause, and some from another) from all Christian fellowship; and it becomes a duty thus to unite for the purpose of exercising Bible discipline toward one another. Nor have others cause to complain of this. For if denominational divisions are a good thing, we are entitled to the full benefits of them. If evil, others are as much bound as we are, to throw down all their bars, and show themselves the one body of Jesus Christ.

With this view, we cheerfully extend the olive branch to all who give scriptural evidence of their love for the Saviour, of whatever name, or of no name. It is to maintain and extend scriptural truth and holiness, we live and labor, and all other objects are insignificant compared with this.

And the more earnestly do we desire to see the union of all Christians on great gospel principles, as we are convinced of the speedy onset of the Man of Sin against all the saints of God. The day appears very near when the force of circumstances will bind together in one common brotherhood, all true disciples of Christ; when all differences will sink in the shade, before a common foe, and to maintain a common truth, the coming and reign on earth of the Son of David, in opposition to the claims of the Man of Sin.

We adopt the name of ADVENTISTS, because we think it expresses more fully our peculiarity, and the cause of our distinct existence as a separate people, than any other word. We do not call ourselves *Millerites*, 1st. Because Mr. Miller, whom we honor for his works' sake, does not wish it. 2d. It would not express the truth. Mr. Miller, it is true, has been instrumental in bringing before the American public the great truths of the pre-millennial advent and reign of Christ. But these truths were not original with him. They were the great cardinal doctrines of the church in its purest age, and for four hundred years after Christ. They have been covered up with rubbish, and he, with others, has brought them forth again to light. The embracing and advocacy of them has given us our position in society, and hence *Adventists* expresses our peculiarity. Other denominations, it is true, believe in the second advent of Christ, but, as one has truly remarked, they believe in it as a great and awful event, a thing rather to be dreaded than loved and longed for; while we believe in it as our hope, our all; as that only which shall deliver the church from the power of "*the Man of Sin*," and introduce all the saints of all ages to their eternal inheritance in the renewed earth. They believe it is in the distant future; we regard it as near, even at the door. Again, we do not claim the name as our exclusive property; we are willing all should be called by it if they wish; but not being aware that the term had ever been appropriated by any body of Christians, as a denominational name, we did not think we were infringing on the rights of any by adopting that appellation. I

speak on these points in behalf of most of my brethren, as I know from recent personal intercourse with them that such are their views. But while I make these remarks on the general views, mode of action, and name of *Adventists*, I do not wish the impression left on any mind, that this work is a denominational standard work, and that in all points it expresses the faith of the majority of Adventists; because there are some points almost peculiar to the writer alone, and for which he only is responsible. The leading sentiments on the kingdom of God, the Jews, the four empires, &c., are in substance what all hold to who come under the name of Adventists.

Our disappointment in time, as calculated by Mr. Miller, from Dan. viii. 14, has been a subject for a great deal of speculation, and has been variously accounted for. For one, I have never yet been able to see any flaw in his argument on that period and its key, Dan. ix. 24, 25. I should be rather inclined to think there were two errors.

1. In dating them from the seventh instead of the twentieth year of Artaxerxes, thus following Dr. Adam Clarke's date for the seventy weeks, instead of Archbishop Usher's theory and chronology, which is, that they began in the twentieth year of Artaxerxes, with the commission given to Nehemiah to rebuild Jerusalem, B. C. 453. The 1847 years after Christ, added to it, makes 2300 years. This period is at the point of ending, if it has not already done so.

2. In supposing the cleansing of the sanctuary to be identical with the purification of the earth by fire at the second advent of Christ. It would seem that the word rendered *cleansed*, Dan. viii. 14, has more the sense of *pardon* or *absolution* of the guilty. This is the view taken by the writer in 1842, when he wrote the *Prophetic Expositions*. He also then took the same ground he now does on the meaning of the term sanctuary; and understood it to mean Jerusalem. But he, in common with other advent believers, did expect that justification to take place in connection with the second advent, in 1843. In this we were disappointed, as all the world know.

In July, 1843, I wrote an article, which was published

in the Signs of the Times, Boston, and Midnight Cry, New York, showing the sanctuary to be Jerusalem, and its cleansing to be its pardon; and that the signal of that pardon of Jerusalem would be the judgment or destruction of the CITY OF ROME. This is still my opinion, and has been ever since. And as I witness the preparation for that destruction, I am the more convinced that the 2300 days are nearly at an end, and that Usher's chronology of the twentieth of Artaxerxes is right.

Since 1843, by a diligent study of the prophecies, I have come to the conclusion that the *host*, Dan. viii. 13, means the *Jewish nation*. And that simultaneously with the sanctuary's justification, will come the political and civil emancipation of the Jewish race. This is particularly foretold in Isaiah x. 24—27. "Therefore, thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing."

Here, 1st. The Jews, or house of Judah, are addressed, O my people who dwellest in Zion.

2d. It is promised that the INDIGNATION *shall cease*.

3d. Then the instrument of their punishment is to be scourged by civil war, after the type of Midian, in the days of Gideon. It is just what the Roman world is now experiencing.

4th. *In that day* the burden and yoke are to be removed from the neck of the Jews, and the yoke be broken.

This work is being done all over Europe, by the present revolution. Wherever it gains power, Jewish shackles fall off. The fall of the Turks at Constantinople, will emancipate Jerusalem, the *sanctuary*; and the fall of

western Europe, will emancipate the Jews. There is reason to expect both, the present year.

The emancipation of the Jews is regarded by many as the pledge and precursor of their return, in their national character and capacity, to their own land. But it no more proves it, than the emancipation from Egyptian bondage gave assurance to those then emancipated, that they should enter the promised land. Of that whole generation, only Caleb and Joshua entered the land of promise. This was a remnant, even *a remnant according to the election of grace*. And it may be considered as a type of final Jewish emancipation. And thus it is used, Ezekiel xx. 33—38. “As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, AND THEY SHALL NOT ENTER INTO THE LAND OF ISRAEL: and ye shall know that I am the Lord.”

Here the national emancipation is described, but just as when delivered from Egypt, they are to be tried, and all the rebels and transgressors purged out, and they *shall* — is that it? No. “They shall not enter into the land of Israel.” Reader, do you believe the Lord?

Isaiah x. 20—23 speaks the same thing. “And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto

the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land."

No matter how numerous the nation is, it is only a remnant that shall return. The *remnant*, the believing Jews, will never more stay upon him that smote them, but will stay on the Lord in truth. That is, when once the national captivity ends, the believing remnant of them will not be deceived by the beast, but will hold fast to Jesus Christ; while the unbelieving portion will embrace the beast as the promised Messiah, and be gathered by him, with the rest of the nations, to the battle of that great day of God Almighty when they will meet Christ again face to face, and attempt by physical force to retain the kingdom and keep him from it, and, like all their allies, they will perish in the attempt.

The article on the Jews is so full, I need only refer the reader to it. But I have felt it important to guard my readers against being deceived on this subject, by any present specious appearances.

The ten lost tribes. From what I can learn of the report of the deputation sent out from Jerusalem by the Jews, in 1846, in search of the ten tribes, there is reason to believe that they have been discovered in the interior of Asia, some twenty days' journey beyond where Joseph Wolff travelled in search of them. My information is as yet imperfect, and I refrain for the present giving further statements. I refer to the fact here, for the purpose of guarding my readers on the subject of their discovery. If they have been found, as I do not know as there is reason to doubt, it shows the power and watchful providence of God. He said by Isaiah, 7th chapter, "Within threescore and five years Ephraim shall be broken, that he be not a people." The time came, and they passed away, and have not been found for more than 2500 years. But as the seven times of Israel's punishment is expiring, foretold by Moses, Lev. xxvi., behold they reappear. It is another evidence that the times of the Gentiles are expir-

ing. They, with Judah, will return at the coming of the Lord, and at the resurrection of the just, only on the same principle that the redeemed remnant of all nations will return. And David, or Christ, will be their king forever. Ezek. xxxvii. All the blessings promised Israel in their land are on the same condition Abraham will have his promised blessings there, which will be on the condition of faith, to be removed in the resurrection. Why should they inherit the blessings on other condition than their father?

Prophetic times are a part of God's revelation to man, and in due time they will be realized. It will be perceived, by some remarks in this work, that I do not think the 2300 days of Dan. viii. extend to the coming of Christ; but I am persuaded the 1335 days of Daniel xii. do reach to that event. But I confess my former views of their beginning and end have not been realized. Nor have I any data at present on which reliance can be placed, leading to the end. But I have the most implicit faith that, before the end, they will be understood, and be to the saints a source of unspeakable comfort in their time of trial.

There are several subjects I have not taken up in this work, because I want further light before attempting a solution of them.

The exposition of the beast, his image, mark, and worship, are points of vast importance to the church in the close of time. If the enunciation of the first angel in Rev. xiv. is correctly applied, and is what has been in progress in our own age, then the voices of the second and third angels are future. And if they are future, there must be corresponding events to call them forth. I request the reader particularly to observe this proposition, and answer to his own conscience what events are to call forth these two cries. Can it be that there will be nothing to elicit them?

The issue presented to the church, and which will soon involve the human race, is that of the *spiritual* and *personal* REIGN of Christ on earth. If his universal reign is to be *spiritual*, then it will soon be manifest that the Catholic church has the preëminence, and that in that direction the world is going. All who still maintain that

view will be constrained by force of circumstances to go in that direction. While the little flock, composed of all the faithful from all denominations, as well as from the bosom of the Roman church, will acknowledge and wait for their Lord from heaven, *to reign in person*.

Such an issue must be made up between the parties, to draw the beast, and the kings of the earth and their armies, to the battle of that great day of GOD ALMIGHTY. The heathen will rage, the people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel, together against the Lord and his Anointed. The Lord will decide it at *Armageddon*.

That many imperfections exist in this work there is no doubt. The circumstances under which it has been prepared for the press have been such that it cannot be otherwise. Some portions of it are taken from the Prophetic Expositions, and other works formerly published by the author. I have not thought it necessary to specially notice each change of sentiment on particular portions of Scripture, although in some few instances this has been done. But by a comparison of this with previous works, some few changes will be found. None, however, affecting the great cardinal doctrines with which we set out — pre-millennial advent of Christ, near; and two resurrections, one thousand years apart.

In conclusion, I would again humbly invite the candid attention of all Christians to the sentiments presented in these pages, comparing each point with the word of God and the history of its fulfilment. If we speak not according to these, it is because there is no light in us. And may it be the instrument of eternal life to at least some souls for whom the Saviour shed his blood! — is the earnest prayer of

THE AUTHOR.

Philadelphia, July 31, 1848.

CHAPTER I.

THE RESTITUTION.

THE revealed design of God is, that what was shall be. That is, the world, in its original state, was designed as the inheritance and dominion of man; as appears from Gen. i. 26: "Let us make man in our image, after our likeness; and let them have DOMINION," &c. His dominion was to be an exercise of the royal power. It was to extend "over all the earth, and over every living thing that creepeth on the earth." The earth itself was *very good*, and the garden of God was planted for man's abode and enjoyment. Every creature was made subject to the will of man, as he was made subject to his Creator.

The tree of life, in the midst of the garden, was the conservator of life, and it seems would have been even in the fallen state, had it remained accessible. "Lest he put forth his hand and take also of the tree of life, and eat, and live forever," sufficiently establishes the idea.

THE CHANGE.

Man is now both depraved and mortal; the brutes ferocious and disobedient; the earth itself bears thorns and briers, instead of the fruits of paradise. In short, in the emphatic language of the Apostle Paul, Romans 8th, "The whole creation groaneth and travaileth in pain together until now."

Shall this state of things continue forever? Has God, in anger, shut up his tender mercies? Surely not: "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

THERE WILL BE A RESTITUTION.

This is fully announced in the word of God. It is not left as a matter of speculation and doubt, but is a plain enunciation of revelation from God to man; and as such it demands the faith of every believer in Divine Revelation.

1. *The earth itself will be restored.*

"Behold, I create a new heavens and a new earth;" Isa. lxxv. 17. "We, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness;" 2 Pet. iii. 13. "I saw a new heavens and a new earth;" Rev. xxi. 1. But before this takes place the present heavens and earth, which are under the curse, are to be burned, melted, dissolved, pass away, &c.; 2 Pet. 3d ch.; Isa. 24th chap.; Mal. 4th chap.

2. *Saints shall be restored from death.*

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God;" Job xix. 25, 26.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead;" Isa. xxvi. 19.

"I will ransom them from the power of the grave; I will redeem them from death;" Hosea xiii. 14.

"And this is the will of him that sent me, that every one that seeth the Son, and believeth on him that sent me, should have everlasting life: and I will raise him up at the last day;" John vi. 40.

These scriptures, each of them, are unambiguous on the point. If more were necessary, the Bible is full on the subject.

3. *Saints will be restored to the inheritance and dominion of the earth.*

If God designed the earth for man's dominion, as he evidently did, and has promised to restore the earth from the curse, and man from the dead, is it not reasonable that when so raised, man should be put in possession of his lost inheritance?

The Lord has revealed this fact in that won-

derful development of the proceedings of the day of judgment, in the 25th of Matthew: "Come, ye blessed of my Father, INHERIT THE KINGDOM *prepared for you* FROM THE FOUNDATION OF THE WORLD."

No kingdom was prepared for man when the world was founded, but the earth. That was made, and given him as his dominion. If the meek are to inherit the earth, this must be the kingdom.

The promise made to Abraham and his seed, Gen. xvii. 8, of an everlasting or eternal inheritance of all the land of Canaan, can only be fulfilled by a resurrection of the dead, and a restoration to that land of Abraham and his seed. For, neither he nor they have inherited it in this world. For "these all died in the faith, not having received the promises;" Heb. xi. 13.

How glorious will be that land when they shall say: "This land which was desolate, has become like the Garden of Eden;" Ezek. xxxvi. 35. Then the Jewish fathers "shall dwell therein, and their children, and their children's children, forever;" Ezek. xxxvii. 25. There God's tabernacle will be established among his people, and he will dwell with them. Then, poor impenitent sinner, you will see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God; and you yourselves cast out. Then, suffering, tempted, weary Christian, will come your recompense of reward. Oh! what a far more exceeding and eternal

weight of glory awaits the lovers of Jesus, who suffer with him in this world!

From some texts of Scripture it would seem that even the brute creation would share in the glorious redemption. Romans, 8th chapter, assures us, that then the creature itself shall be delivered into the glorious liberty of the children of God.

The Psalmist also cries out, in the 8th Psalm: "Lord, what is man that thou art mindful of him? or the SON OF MAN, that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field, and the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

The foregoing passage the Apostle Paul has quoted and applied to Christ, the Son of man; and affirms that it refers to his dominion of the habitable earth, (*the Oikoumene*,) to come. Heb. ii. 5—9: "For unto the angels hath he not put in subjection the world to come whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he

put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

If this is a true appropriation of the text, then, in the new earth, the dominion of Adam over the inferior creatures will be restored to Christ, the second Adam, and his children.

The Tree of Life is to reappear in the new Jerusalem, and those who overcome shall have the right to "eat of the tree of life which is in the midst of the paradise of God;" Rev. ii. 7.

This restitution is thus affirmed by Peter, Acts iii. 19—21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

This restitution, then, has been the theme of all the holy prophets since the world began, and is only to be consummated when Jesus Christ shall return from heaven.

THE REGENERATION.

Christ himself also speaks of it, Matt. xix. 28: "And Jesus said unto them, Verily, I say

unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The popular sense attached to this text is, that those who have followed Christ by conversion, shall sit on twelve thrones, &c. But such is not the meaning of the word. The generation of a thing is its production. Thus we read, Gen. ii. 4: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

Re-generation, therefore, is a reproduction of what is impaired or passed away. The earth being in ruins under the curse, is to be regenerated; and man, under the dominion of death, is to be born from the dead, not then bearing the image of the earthly, but the heavenly. 1 Cor. xv.

The germ of the new life, or regeneration of man, is the quickening spirit of Christ, imparted to every penitent, seeking believer in Christ. In conversion, we are begotten of God by the indwelling and operation of the Holy Ghost, which will quicken our mortal bodies into eternal life, at the second appearing and kingdom of Christ. Rom. viii. 11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

In the regenerated or restored state, when the Son of man shall sit on the throne of his glory, then the apostles shall have their reward. So far as man is concerned, the whole work of grace, from conversion to its consummation in the resurrection of the just, is the work of regeneration, or the new birth. But the new birth can never truly be said to be completed till the resurrection shall possess us of a new nature, and mortality shall be swallowed up of life.

Then it will be seen how true it is that whosoever is *born* of God doth not commit sin. He *cannot* sin, because he is born of God; 1 John iii. 9.

This, certainly, cannot be affirmed of Christians in this world.

Man lost the dominion of earth, by sin. 1. All creatures revolted from him. 2. He became MORTAL, and hence incapable of enjoying an everlasting kingdom.

The regeneration terminates both these difficulties, by constituting both the head and body immortal, and restoring nature.

JESUS CHRIST, THE SECOND ADAM.

"The first man, Adam, was made a living soul; the last Adam, a quickening spirit."

"The first man is of the earth, earthy; the second man is the Lord from heaven;" 1 Cor. xv. 45, 47. The first Adam having lost the earth, together with his life, the second Adam

came to purchase and restore both the one and the other. Thus the apostle, in Eph. i. 13, 14: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the PURCHASED POSSESSION." Heaven, the heaven of heavens, was never under the dominion of any other but the God of heaven, that it should be purchased. But this earth was lost, and Jesus Christ has purchased and will redeem it. Adam's race were dead in law; Jesus Christ has tasted death for them, that he might bring them forth into second life from the grave; "they that have done good, to the resurrection of life; they that have done evil, to the resurrection of damnation." The one class will come forth to "*everlasting life*;" the other to "*shame and everlasting contempt*." Then the dominion of Christ shall be from sea to sea, and from the river to the ends of the earth.

THE KINGDOM OF GOD

Is the great theme of the gospel. John the Baptist, Christ and his Apostles, all began their ministry by preaching it. To unfold its mysteries, nearly all the parables of the Saviour were uttered; and to reveal its glories, the sublimest scene ever witnessed by mortal eyes was exhibited on the mount of transfiguration.

It is set before the church as an object of hope; the prize for which she should run.

The diversity of views entertained in reference to its nature and chronological relation to the present dispensation, render it a matter of the first importance to every biblical student that these points should be settled, as a preliminary to the intelligent study of God's word. For "every scribe which is instructed unto the kingdom of heaven, is like a man that is a householder, which bringeth forth, out of his treasure, things new and old;" Matt. xiii. 52.

A subject of so great importance to a correct understanding of the holy Scriptures will receive our first attention.

THE LOCALITY OF THE KINGDOM OF GOD.

It is evident, from a comparison of the various texts where the terms are used in the New Testament, that "The kingdom of God," "kingdom of heaven," "kingdom of Israel," and "kingdom of Christ," are used synonymously.

THIS KINGDOM IS TO BE ON EARTH. *The Lord's Prayer teaches this fact.* "Thy kingdom come, thy will be done on earth, as it is in heaven."

Whenever this prayer of the church universal is answered, that kingdom will be revealed on earth. God's will not yet having been done on earth as it is in heaven, the answer to the prayer is yet in futurity.

The positive declaration of God confirms this view: "The Lord shall be king over all the earth;" Zech. xiv. 9. Also, Rev. xi. 15, is

in point: "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

The fact that the earth shall be the inheritance of the saints, proves it: "Blessed are the meek, for they shall inherit the earth," is the promise of our blessed Saviour, in his discourse of the beatitudes, Matt. v. 5. So also did the Holy Ghost, by David, in the 37th Psalm, teach the same comforting truth, several times. Indeed, the whole Psalm seems designed to teach the great truth, that when the wicked are cut off, the righteous shall inherit the land, the earth, &c., forever, and delight themselves in the abundance of peace.

The prophet Daniel, vii. 26, asserts the same thing: "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, which shall not pass away."

The triumphant song of the saints will shed further light on the subject. Rev. v. 9, 10: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth."

That the whole redeemed family are here presented is clear. Either that bright retinue

are deceived, or THE EARTH will be the theatre of their triumph and reign.

The person and character of the King prove that his kingdom will be on earth.

That the dominion of that kingdom is to be given to Christ, is evident from various passages of Scripture.

The second Psalm presents it in a strong light: "The Lord hath said unto me, Thou art my son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," &c. "Yet have I set my king on my holy hill of Zion." The king is the Lord's anointed, the Christ.

As the son of David, the right to reign on the holy hill of Zion belongs to him, by the divine appointment. Isa. ix. 6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

The same right is again repeated by Gabriel, to Mary his mother, before his birth. So distinct is the enunciation of the angel, that if

any doubt remains in any mind, as to the person intended by Isaiah, it must be dispelled by this testimony. Luke i. 32, 33: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

If the throne of David and his kingdom was in heaven, Christ's will be. But if David's throne was on earth, so will be the throne of David's son, Jesus Christ. The idea entertained by many, that Christ is David's spiritual seed, and reigns on David's spiritual throne, receives no warrant from Scripture. On the contrary, the language of the Bible is explicit, that he is the seed of David according to the FLESH. Rom. i. 3.

THE HEIRS OF THE KINGDOM.

As we have already learned from Rev. v. 9, 10, the saints of all kindreds, tongues and people declare—*Thou hast made us kings—we shall reign on the earth.* So, also, we have learned from Dan. vii. 26, that the *people of the saints of the Most High* shall take the kingdom and possess the kingdom forever, even forever and ever.

But in what state are they to take and possess the kingdom? Not in this mortal state; for mortality forbids the enjoyment of an everlasting kingdom. Such a kingdom can only

be enjoyed by immortal beings. Hence, Paul declares, "Flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption;" 1 Cor. xv. 50. He then proceeds to show, that in order to inherit it, it is not necessary to die, and thus put off flesh and blood; "for we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible." An incorruptible body, made so by the resurrection, or a change, is essential to the inheritance of an everlasting kingdom.

It is thus manifest that Christ's kingdom is not of this (*kosmos*) world. But it is the (*Oikoumine*) habitable earth to come. That will be a kingdom which cannot be moved; because the earth and heavens will both have been shaken, and all which can be removed will have passed away. Heb. xii.

The king having been raised from the dead and become immortal, the co-heirs will be so too. He is the head; they the body, the members. We learn from the foregoing evidence and argument that —

1. THE KINGDOM OF GOD IS TO BE A FUTURE DISPENSATION.

2. THAT CHRIST, IN GLORIFIED HUMANITY, WILL BE KING.

3. THE EARTH, RENEWED, IS TO BE HIS KINGDOM.

4. HIS SAINTS, GLORIFIED AND IMMORTAL, WILL BE HIS HEIRS.

5. THAT KINGDOM IS TO ENDURE ETERNALLY.

This is sustained by the whole tenor of the Scripture.

CHRIST'S KINGDOM A FUTURE DISPENSATION.

1. The kingdom of Christ is to follow the end of the Jewish captivity and dispersion. This is foretold by Ezek. xxi. 25—27: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

The kingdom was not given to him at his first advent, for the last question proposed to him before his ascension was, "Wilt thou, at this time, restore the kingdom again to Israel?" It must, therefore, be given him at his second advent.

2. It is to come after the Gentiles have filled up the time of their dominion. For "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles shall be fulfilled;" Luke xxi. 24. After which, they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Jerusalem being yet trodden down of the Gentiles, proves that the kingdom is not yet revealed.

The Gentile dominion consists of the four great empires foretold by Daniel, to fill the earth and endure an appointed time. The passing away of the last of them gives place to the Son of man, who will come in the clouds of heaven to take his universal and everlasting kingdom. Dan. 7th chapter.

But, as Daniel's visions will have a more full examination in another place, I forbear entering largely into them at present.

3. The kingdom of Christ follows the sounding of the seventh trumpet, in the Apocalypse. Thus, as already quoted, we read, Rev. xi. 15, that the seventh angel sounded, and great voices said, "The kingdoms of this world have become the kingdom of our Lord and his Christ, and he shall reign forever and ever."

4. It will not come till after the harvest, or end of this world, or age. This is clearly taught in Matthew, 13th chapter, in the parable of the tares of the field, which represent the children of the devil in this world, where they are to remain, till, at the end of this age, Christ will send his angels and "gather out of *his kingdom* all things which offend, and them which do iniquity, and cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their father."

THE KINGDOM OF GOD SEEN BY MORTALS.

On a certain occasion the Saviour informed his disciples that some standing there should not taste of death till they had seen the kingdom of God; Luke ix. 27. This promise he fulfilled eight days after, by permitting Peter, James, and John, to witness his transfiguration, together with the attending circumstances.

1. Christ was changed to a glorious form, his countenance like the sun, his raiment white like the light.

2. Moses and Elias, two glorified men, appeared and conversed with him.

3. A cloud of heaven's glory came and enveloped them.

4. Out of that cloud the Father's voice came in honor of Jesus Christ.

This was a real exhibition of the kingdom of God, the same in kind as it will be when set up on earth. If this is its real nature, then the point is still more fully established that the kingdom of God will consist of glorified and immortal subjects, in a glorified state.

Peter evidently considered it a real view of Christ's everlasting kingdom; for, in giving directions to his brethren how they might secure an abundant entrance into the everlasting kingdom of Christ, he says: "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his MAJESTY." "When we were with him

in the holy mount," he alleges, was the time they saw it; 2 Pet. 1st chapter. It is such a kingdom the Saviour has taught us to pray may come. It is now in heaven; at his appearing his kingdom will come with him. Paul, rehearsing its elements, locates it at present in Mount Zion, the city of the living God, the heavenly Jerusalem. Its inhabitants, he alleges, are "an innumerable company of angels; the general assembly and church of the First-born which are written in heaven; and God the Judge of all; and the spirits of just men made perfect; and Jesus, the Mediator of the new covenant: Heb. 12th chapter. That glorious city is reserved in heaven, ready to be revealed in the last time. And when revealed, it will be the metropolis of the kingdom of God in the new earth.

THE CHURCH MILITANT — IS IT THE KINGDOM OF GOD?

There is one sense in which, perhaps, the Christian church may be said to be the kingdom of God; but it is a very limited sense.

Each true Christian is, undoubtedly, an heir of the kingdom; and the Church is the nursery of the kingdom; it partakes of its nature because it is composed of its elements. Hence, the Apostle uses the expression, "Hath delivered us from the power of darkness, and translated us into the kingdom of his dear son;" Col. i. 13. That is, he has converted us, and made us heirs of the kingdom of God.

But that the Christian church is not the kingdom of God, in the true and primary meaning of the term, is evident from a variety of considerations.

1. The kingdom of God is set before *Christians* as the object of pursuit and hope; and not as a matter of present enjoyment.

Thus the Saviour, Luke xii. 30—32: "For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Here he sets before *true Christians*, as an object of hope and pursuit, the kingdom of God. If the church, or a state of grace, were the kingdom, why exhort those already in it to seek it? Why encourage them to hope that God will give it them in futurity?

2. Christ declared distinctly that his kingdom is not of this world, nor from the time of his first advent. John xviii. 36: "My kingdom is not from *hence* or *henceforth*." As if he had said—I am a king, but my kingdom belongs to another dispensation.

3. The parables of Christ all show it to be a state yet future.

Take, for instance, the parable of the tares, Matthew 13th, to which allusion has already been made, and the import of it is, that the world or earth is the locality of the kingdom, but, during this age or dispensation, is jointly

occupied by righteous and wicked; but that at the end of this world or age, Christ will make a separation, and remove the tares from the field, and establish the righteous in the kingdom of God.

Again, the parable of the net, in the same chapter, illustrates the kingdom of God in nearly the same manner. This age is preparatory of that which is to come. The present is making up the subjects of the future. That future is to be introduced by the end of this. The good are to be gathered into the kingdom, and the bad be cast away.

The parable of the mustard seed, in the same chapter, has been supposed to prove, beyond doubt, the present existence in the Christian church, and the ultimate triumph and universality, of the kingdom of God, by means of the world's conversion. Does it teach such a doctrine? Certainly not. It teaches just what has taken place and will take place.

1. A mustard seed is planted. 2. It springs up. 3. It grows till it becomes a great tree, and the fowls of heaven lodge in the branches thereof.

That mustard seed represents Christ in his death and burial. The springing up or germinating of the seed, represents the resurrection of Christ to a new life, the first fruits of them that slept. The growth represents the union of sinners to Christ by a believing reception of his spirit. In this manner the true vine has increased, and will do so, till the day of human probation ends, when all the true branch will

appear with the holy root, and constitute the great tree, the universal kingdom of God, to endure forever. Then, not before, will the kingdom of God be manifested.

Nor does the parable of the leaven, put into three measures of meal, till the whole was leavened, prove that three measures was all the meal in the world, or that it leavened that into which it was not put. The Spirit of God, wherever cherished, will exert the same leavening or transforming influence, until it conforms the whole being of the individual to his own nature, in his glorification, at the second coming of our blessed Saviour.

OBJECTIONS CONSIDERED.

1. Did not Christ show that the church is the kingdom of heaven, when he promised to give Peter the keys of the kingdom of heaven?

Answer:—That remains to be proved. It is assumed by the Church of Rome that he did; and that assumption is the groundwork of the great apostacy.

But if the kingdom of heaven is a yet future dispensation, and in that kingdom Peter is to have a throne and enjoy preëminence, the promise is yet good, and the proud assumptions of Rome fall to the earth. "In the *regeneration*," therefore, it will be fulfilled.

2. Did not Christ say, the kingdom of God is within you? And does not that prove that it is the grace of God in the heart?

Answer : — If it can be shown that the old Pharisees had the grace of God in them, it will go far to establish the position. For it was “When he was demanded of the PHARISEES when the kingdom of God should come, that he answered them and said, — The kingdom of God cometh not with observation, neither shall they say, Lo here ! or Lo there ! for behold, the kingdom of God is within you.” Luke xvii. 21. The evident meaning of it is, the kingdom of God is in the midst of, or among you. Such, indeed, is the marginal reading of the text.

Christ came, as foretold by the prophets, king of Israel ; he stood and worked, taught and walked, in the midst of them, and they knew him not. He was what they looked for, the promised Messiah, but they received him not as such. But no one can believe that the Pharisees, to whom he spoke, had the kingdom of God in their hearts.

3. Does not Paul say, Rom. xiv. 17, that “The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost ?” And is not that an indwelling kingdom, in the hearts of believers ? *Answer*. — Paul does say thus ; and it is true that those graces preëminently triumph in the kingdom of God ; and the more Christians enjoy of them here, the more perfect their antepast of that kingdom. Hence, instead of contending about meats and drinks, the great business of life should be, to cultivate those qualities and graces which will be the most to

our bliss there. And however these graces may shine forth in the church on earth, it will be true, in an infinitely more high and exalted sense, that they will predominate in God's everlasting kingdom. There, and only there, will they reign in their fulness and perfection. Righteousness, peace and joy in the Holy Ghost will constitute the bliss of heaven.

4. Did not the Saviour say, "Among them that are born of women, there hath not arisen a greater than John the Baptist; nevertheless he that is least in the kingdom of heaven is greater than he?" Does not the kingdom of heaven mean the gospel dispensation, or the church under the gospel dispensation, in this place? See Matt. ii. 11.

Answer. — Abraham, Moses, David, Isaiah, Daniel, and a host of other worthies, had lived before John, but he was greater than they in the enjoyment of the Saviour's immediate society and instruction. But the least Christian under the Christian dispensation is greater than he in these respects! Is this true in fact, that the converted Hottentot is greater than Abraham the father of the faithful; or Moses, who conversed with God face to face? Not so. But in the kingdom of heaven, when mortality is swallowed up of life, the least saint will be greater than any mortal ever was while on earth. This is consistent with the whole tenor of Scripture, and with common sense.

PAUL'S REPROOF OF THE HERESY.

For heresy from the primitive Christian faith it is, to maintain that the Christians now reign, and are in the kingdom. A more severe reproof Paul never gave under any circumstances; keener satire never was penned. It seems that the Corinthian Christians had taken up the idea that they were in the kingdom of God, and reigned as kings. 1 Cor. iv. 8. The apostle takes up the idea, and to show its absurdity, reiterates:—"You have reigned as kings! Without us however. Well, I think this must be the case; God has set forth us the apostles last on the stage, as appointed to death. We are fools, you wise; ye are honorable, we despised; you are full, we are hungry, thirsty, naked, buffeted, and have no certain dwelling-place. We labor with our hands; are reviled, and persecuted, and defamed; and are made the offscouring of all things unto this day." He seems to have felt how severe the reproof was; and excuses it by saying, "I do not write these things to shame you. But as my beloved children I warn you. Some are puffed up and think I dare not come to you, since you are come to understand your dignity. But I will come, if the Lord will, and see your power; for the kingdom of God is not in word, but power." If they were in the kingdom, that power exerted would settle the question.

But there was another point of discrepancy. It was a common report that licentiousness

such as Gentiles would not name, was practised among them. "And ye are puffed up! And have not rather mourned!" Does not the same rebuke bear as pointedly on the mistaken idea of Christendom at this day, that the church is the kingdom of God, and that Christians reign, as it did in Paul's day? How perfectly absurd the idea, while the church remains as corrupt as it ever has been in every age since Christ!

From all these considerations, facts and scriptures, it is evident that no conversion of the world to Christ, by which his universal kingdom will be established, is to be looked for. On the other hand, evil men and seducers shall wax worse and worse, deceiving and being deceived.

The tares and wheat will grow together till the end of the world.

Christ's people will have tribulation in the world, and through much tribulation they must enter into the kingdom of God.

The way to life is and will be narrow, and few will find it; while the gate is wide and the way broad which leadeth to destruction, and there are many which go in thereat.

The man of sin will be destroyed by the brightness of the Lord's coming.

The millennium will be a period between the first resurrection and the resurrection of the rest of the dead. Blessed and holy is he that hath part in the first resurrection, and millennium.

QUALIFICATIONS NECESSARY TO ENTER THE KINGDOM OF GOD.

The Lord Jesus himself has settled this question, by his own divine authority. Matt. xviii. 3: "Verily I say unto you, except ye be converted, and become AS little children, ye shall not enter into the kingdom of heaven." As the little child is, such must all be, or they can never enter that kingdom. Hear the Saviour again: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Luke xviii. 16. How are *they*? *Answer.* — 1. They are innocent, and God loves them. 2. They possess a fallen and corrupt nature, but are not guilty on that account. Christ has cancelled the guilt of Adamic transgression, and in the resurrection at the last day all the effects of the fall on the innocent, or justified, will be removed, not before. 3. They are branches of Christ, by the indwelling of the spirit of Jesus Christ; and are in a state of grace. They transgress the letter of the law, but not knowingly; they have a continual justification through the blood of Christ for all those unknown violations of God's law. But when they know the right and the wrong, and yet voluntarily forsake the right, and commit the wrong, they become guilty, and must repent, believe, and be converted, in order to enter the kingdom of God. It may be to some a startling proposition that infants are in a state of grace, and have the

spirit of Christ dwelling in them; but I can draw no other conclusion from the declarations of Christ respecting them. No one can be Christ's unless he has the spirit of Christ. No one can be quickened from the dead and raised up to eternal life unless he has the spirit in him which quickened Jesus Christ from the dead. But little children, being the subjects of the kingdom of heaven, must have a resurrection from the dead to eternal life, in order to inherit it. But if that spirit be not in them, they cannot be so raised; then they must have it and be Christians. I cannot see that it is necessary that the child should ever be anything else but a Christian. If they are under the necessity of sinning voluntarily when they come to years, it cannot be accounted to them as sin; for they only do what they must. That they do usually follow their evil nature, rather than the teachings and strivings of the Spirit, is freely granted; but not that there is any necessity that they should ever become voluntary offenders, or be anything else but true Christians. They come into being under the covenant of grace, and they may remain so. To enter the kingdom of heaven, all men must become what the *little child* is.

1. *We must become innocent.* This can only be by obtaining pardon of God through the atonement of Jesus Christ. We are told very distinctly how this may be obtained. 1 John i. 9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us

from all unrighteousness." Such a confession as is here required is a penitent, believing, and obedient confession of all our sins and sinfulness. When we do this the pardon is sure. He is faithful and just to grant it. He cannot do otherwise; nor can he fail on the same condition to cleanse us from all unrighteousness. The innocent, God loves; and whom he loves, to them he grants his spirit to dwell in them, and cleanse the thoughts of their hearts, that they may perfectly love him, and worthily magnify his name. They are as innocent in his sight as though they had never sinned; and immediately become partakers of the spirit of Christ, to govern and direct them in all they do. And while they are led by the spirit of God they are the sons of God.

2. But grace no more destroys nature in the adult believer than in the infant. That is not its design. Grace, which is nothing but the indwelling of the Holy Ghost in our mortal bodies, governs, regulates, and keeps nature in subjection; but glory is the grand antidote for poor fallen nature; and by that grand specific, the whole image of God shall be restored. All, both children and adults, will be glorified together.

There is no state of grace to which we may attain in this life where our old nature derived from Adam will expire; but every true believer in Jesus Christ is in a state where he does not serve sin; it has not dominion over him. The law of the spirit of life in Christ Jesus has

made him free from the law of sin and death. And while his faith continues in exercise, by which he is united to Christ, he has victory over all sin, and does not commit sin. Tempted we always shall be; a war with nature we always shall have; but the victory, through the power of an indwelling Christ, is certain. The love of God dwells in the believer, because the Holy Ghost dwells there; and is a spirit of love. Where God dwells, love dwells; "for God is love." The love of God dwelling in us, it will be the moving motive power of all our acts. An action flowing from love may be erroneous, wrong in itself, but it cannot be imputed to the believer as sin, nor can he be condemned for that ignorant violation of God's law. He rests, not in his own obedience for justification, but in Christ alone; and through him has a continual justification, and the witness abiding of his sonship. God is both faithful and just to cleanse from all unrighteousness all whom he forgives. We cannot obtain forgiveness until we confess our sins; when we do that, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. It is only unbelief which says he is not thus faithful.

CHAPTER II.

THE KINGDOM OF ISRAEL.

WHEN God brought Israel out of Egypt, before giving the law on Mount Sinai, he entered into a covenant with them on this wise. Ex. xix. 4—6. “Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles’ wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine. And ye shall be unto me a kingdom of priests, and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.”

This is the first formal announcement of a kingdom ever made to the Jews. That kingdom consisted of a divine government over the twelve tribes of Israel, in the land of Canaan, under the Lord himself as their king. He was both legislator and administrator, or executive. He selected and appointed the officers to administer and execute his own laws. Thus he continued to do till the days of Samuel, when they rejected God as sovereign, and desired a king like other nations. 1 Samuel viii. 7. “They have not rejected thee, but they have rejected me, that I should not reign over them.” The plain inference is that to that time the Lord had been king of Israel.

After Saul's administration of the government for forty years, he, for his rebellion against God, was rejected, together with his dynasty; and David, the son of Jesse, was selected to reign over Israel. In his house the kingdom was to be perpetuated eternally. God's covenant with David is so interesting, I will insert it entire, that the reader may have it before him. 2 Sam. vii. 5—16.

“Go and tell my servant David, Thus saith the Lord, Shalt thou build me a house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar? Now, therefore, so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more as before-

time. And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

According to the terms of this covenant, the children of David might bring on themselves chastisement, they might be suspended from their royal functions, but the right of royalty could not fail from his family. The promised son of David is also the son of God, and the text is so applied by Paul in the first chapter of Hebrews.

This same covenant provided, also, a place for the kingdom to be located. When Solomon in his dedicatory prayer rehearsed this covenant, he said, 2 Chron. vi. 5, 6, "Since the day that I brought forth my people out of the land

of Egypt I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel." Jerusalem from thence became the capital of David's kingdom, and is to be so forever.

This covenant is unconditional as to the final results, but conditional as far as the temporal succession is concerned.

The 89th Psalm is devoted to a rehearsal of the covenant of God with David, and sets forth the unchangeableness of its promises, as well as the conditional perpetuation of the temporal kingdom. "If his children forsake my law, then will I visit their transgressions with a rod, and their iniquities with stripes; nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."

That it was intended to establish the throne of David in the person of the Messiah, or Christ, is manifest from the 132d Psalm: "The Lord hath sworn in truth unto David, he will not turn from it; of the fruit of thy body will I set upon thy throne." This is quoted by Peter, Acts ii. 30, and applied to Christ. Speaking of David, he says, "Therefore being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ."

THE TEMPORAL SUCCESSION FORFEITED.

The time came, when David's children did break God's law, and were visited with stripes and sent into captivity. First, temporary punishments were sent on them; then more severe and protracted afflictions, with a longer captivity; finally, after filling the measure of national sin, the doom pronounced by the Saviour, Luke xxi., was executed, in the captivity of the Jews among all nations, through long centuries.

The repeated threats and warnings given the Jews proving unavailing, God at length sent the house of Israel into captivity into Assyria, from whence they have never returned; and soon after, the house of Judah came under the same yoke.

But before the house of David was subjected by the great Gentile power, they were warned, and the instrument of their captivity and scourge was pointed out in these words: "O Assyrian, the rod of mine anger; and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil and to take the prey; and to tread them down as the mire of the streets;" Isa. x. 5, 6.

This threat was executed on Judah in the days of Manasseh, when "The Lord brought against them the captains of the host of the king of Assyria, and took Manasseh among the

thorns, and bound him in fetters and carried him to Babylon." 2 Chr. xxxiii. 11. This may properly be called the beginning of the great Jewish captivity; at least, of the house of Judah. But by a hearty repentance, Manasseh found favor in the sight of the Lord, and his captivity was turned back, and he restored to his kingdom. But the nation ever after were more or less under the dominion of their enemies; so that Nehemiah, in recapitulating the punishment of the nation, dates the great trouble from that point. Neh. ix. 32: "Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day." The Lord, by Isaiah, also reckons the punishment and indignation for which it was inflicted, from the days of Assyria. Isa. x. 24, 25: "Therefore, thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction."

The next heavy stroke, which began the seventy years' captivity, was by the Chaldeans, in the fourth year of Jehoiakim, king

of Judah, and first year of Nebuchadnezzar, king of Babylon. The king was taken prisoner, and, as the condition of remaining in the land of Israel, became the vassal of Nebuchadnezzar. He was obedient to his master three years, and then rebelled; so that in his eleventh year, and Nebuchadnezzar's eighth year, he was taken, bound in fetters, and carried to Babylon. 2 Kings xxv. Jehoiachin, his son, was made king, and reigned but three months, when he, too, was carried to Babylon. Zedekiah, the uncle of Jehoiachin, succeeded him, by the appointment of Nebuchadnezzar. In the eleventh year of his reign the city of Jerusalem was taken, and the temple and city destroyed, and the royal family was sent into captivity, and the temporal dynasty of the house of David was ended. From that time till now, that the word of the Lord by the mouth of Ezekiel might be fulfilled, no man of the house of Judah or family of David has reigned in Jerusalem. Ezek. xxi. 24—27. "Therefore, thus saith the Lord God: Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase

him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him."

That rightful heir is Christ; and when he comes the crown is to be given him.

As there were various stages of carrying away Israel into captivity, so there were corresponding stages of deliverance.

The memorable seventy years' captivity in Babylon, commencing with the first year of Nebuchadnezzar's reign, ended with the death of Belshazzar, when the word of the Lord, by the prophet Jeremiah, was fulfilled. Jer. xxv. 11, 12: "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

When that period was fulfilled, how manifestly the hand of God appeared in the overthrow of the kingdom of Babylon! A handwriting appeared on the palace wall of Belshazzar, in the midst of his drunken feast, and said, "*God hath numbered thy kingdom and finished it.*" "In that night was Belshazzar, the king of the Chaldeans, slain, and Darius, the Median, took the kingdom." See Dan. v. 26, 30. Thus faithfully does God fulfil his word, both as to time and events.

Two years after, Cyrus, the Persian general, who commanded the army of his uncle, Darius, at the taking of Babylon, came to the throne, and united the two kingdoms in one. Thus was fulfilled what had been foretold by Isaiah, xliv. 28, and xlv. 1—5: —“that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me.”

This Cyrus, in the first year of his reign, issued his decree for the rebuilding of the temple in Jerusalem. Ezra i. 1—3. Before the completion of the work of rebuilding that edifice, by the interference of the enemies of

the Jews and their representations to the king of Persia, the work was discontinued till the reign of Darius Hystaspes, when, in accordance with a petition from the Jews, he caused the records to be searched, and found the decree of Cyrus, and ordered the completion of the temple.

In the seventh year of Artaxerxes, king of Persia, he commissioned Ezra to go up and restore the worship of God in the temple, and also the Jewish government. Ez. 7th chapter.

About thirteen years after, in his twentieth year, he commissioned Nehemiah to go up and rebuild the city, and set up the gates of Jerusalem. Nehemiah, 1st and 2d chapters.

This last named event is the first and only order on record as emanating from any monarch to restore and build Jerusalem; all the previous ones relating entirely to the temple, the worship, and the government. Under each of these several orders portions of Jews were released from Babylon, and returned to Jerusalem.

But during all this time, which amounted to some ninety odd years, from the death of Belshazzar to the end of Nehemiah's administration, the Jews remained subjects to the king of the Medes and Persians. Nehemiah thus deploras their condition: "Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it. And it yieldeth much increase unto the

kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." Neh. ix. 36, 37.

This state of things continued, with slight changes, and various abortive attempts to achieve and maintain their independence, until, after their rejection of Christ, the Lord fulfilled his declaration by Gabriel to Daniel. Dan. ix. 26: "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

The Saviour, in pronouncing the same doom, Luke xxi. 23, 24, connects with it the captivity of the nation.

"And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled."

How fully this terrible threat has been realized, the history of that nation for nearly eighteen hundred years bears witness.

TERMINATION OF THE JEWISH CAPTIVITY.

That it was not to be perpetual, the last quoted text proves. The time of its continuance is "the times of the Gentiles."

"The times of the Gentiles" evidently means the duration of the four great empires foretold in the visions of Daniel, in the second and seventh chapters of his prophecy; and also the duration of the period of the eighth chapter, two thousand three hundred days.

The four empires symbolized by the great image in the dream of Nebuchadnezzar, as recorded in Daniel, second chapter, composed, the head of gold; the breast and arms of silver; the belly and thighs of brass; the legs of iron; the feet and toes part of iron and part of clay; all these various parts were divinely explained to mean four great universal kingdoms. The head of gold symbolized the great empire of Nebuchadnezzar, Chaldea. The breast and arms of silver, Daniel thus explained to the king: "After thee shall arise another kingdom inferior to thee." All history shows that to have been the Medes and Persians. "And another third kingdom, of brass, which shall bear rule over all the earth." This was fulfilled in the Grecian empire, as the previous one was by the Medo-Persian. "The fourth kingdom shall be strong as iron. Forasmuch as iron breaketh in pieces and bruise, all these shall it break in pieces and bruise."

This fourth kingdom, in succession from the Babylonian empire, was the Roman empire. The mixture of iron and clay in the feet and toes represents, 1st. The division of the empire. 2d. The mixture of weakness and strength 3. The mingling of different na-

tions, or the seed of men, with Romans, or perhaps, more properly, the Romans with them.

The next symbol, the stone which was cut out without hands, and smote and destroyed the image, represented the kingdom of God, which "shall break in pieces and consume all these kingdoms, and stand forever."

That four such empires have successively ruled the world, and that Rome, the last of them, has filled its various divisions, is a matter so plain, that not an expositor of the Bible of any importance doubts.

THE DESTRUCTION OF THE IMAGE.

It is to be observed that the first blow by which the destruction of that image is accomplished, falls on the feet and toes, which are of iron and clay, and breaks them in pieces.

It is not the whole image which is to be broken by the first operation; that is a subsequent work. The first simply smites and breaks the toes. The second breaks and grinds to powder the whole image, and the wind carries it away so entirely that no place is found for it.

The toes are regarded by many as the same symbol with the ten horns of the fourth beast in the seventh chapter; that is, that they represent the ten kings or kingdoms.

But no such interpretation is given of them. It is simply said, that, "Whereas thou sawest

the feet and toes part of potter's clay and part of iron, the kingdom shall be divided."

The division, without reference to the number of fragments or parts, is all that it seems designed to show. That divided state has existed for ages.

The expression, "In the days of these kings shall the God of heaven set up a kingdom," has not reference to the ten kings, but the four empires; for the vision seems to anticipate their existence to the end. For the destructive power of the stone is to break in pieces the iron, the clay, the brass, the silver, and the gold *together*. If the relicts of those empires are not in existence to the end, how can they be broken at one time?

This is illustrated by the seventh chapter. "As concerning the rest [the first three] of the beasts, they had their dominion taken away, but their lives were prolonged for a season and a time." This shows the perpetuity of their existence after the loss of universal power.

THE FOUR BEASTS — DAN. 7TH.

The imagery of the seventh of Daniel is full, and fully explained. No portion of symbolic prophecy has ever been more clearly fulfilled, so far, than this. It, like the second chapter, presents the same four empires under the form of four beasts — *Like a lion, like a bear, like a leopard, and the fourth dreadful and terrible*. It was a monster, unlike any

other. This fourth beast had ten horns. Among them came up another little horn, which had eyes like the eyes of a man, and a mouth which spake very great things, &c. Before this little horn three of the first horns were plucked up by the roots.

The meaning of this imagery was thus explained to the inquiring prophet. "The four beasts are four kings (kingdoms) which shall rise out of the earth."

"The fourth beast shall be the fourth kingdom upon earth, diverse from all others."

"The ten horns out of this kingdom are ten kings which shall arise; and another shall rise after them, and he shall subdue three kings, he shall speak great words against the Most High, and wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hands until a time, times, and the dividing of a time."

Beginning, then, with the days of Daniel, in the first year of Belshazzar, the last of the Chaldean monarchs, have four great kingdoms successively arisen, and followed each other, so as to form a perfect chain of events from Daniel to us? And does the last of them now exist?

The Chaldean monarchy was founded by Nimrod, the mighty hunter before the Lord. He was the great-grandson of Noah. "And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shi-

nar." Gen. x. 10. This kingdom continued to flourish, and in the time of Nebuchadnezzar it had extended its conquests over the then known world. See Dan. ii. 37, 38: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all." All this was addressed to Nebuchadnezzar, king of Chaldea, in the second year of his reign. His kingdom continued to flourish, until that night when Belshazzar saw a handwriting appear on his palace wall, announcing that his kingdom was divided and given to the Medes and Persians. "And in that night was Belshazzar, the king of the Chaldeans, slain, and Darius the Median took the kingdom." Daniel, fifth chapter.

Thus ended the first kingdom upon earth, and at the same time the second began.

The Medes and Persians continued to maintain their dominion until the time of *Alexander the Great*. The history of his conquest of the Medes and Persians is given, 1 Macc. i. 1: "Alexander, son of Philip the Macedonian, conquered Darius, of the seed of the Medes and Persians, and reigned in his stead, the first king over Greece." The writer then proceeds to tell us of the conquests of Alexander, and finally of his sickness, the division of his

kingdom among his servants, his death, and their reign as his successors.

But before the birth of Christ, all the dominions of Alexander, or all the Grecian empire, had been conquered by the Romans, so that, at the time of Christ's birth, the world was tributary to them. In Luke ii. 1, we are informed, that Cæsar Augustus issued a decree, that ALL THE WORLD should be taxed.

We have now found the four great kingdoms of the earth; and beginning with Nimrod, the great-grandson of Noah, the Roman government is the fourth kingdom upon earth. And this government yet exists, and exerts its influence in every land, *whether civilized or savage*; and in every land has its sworn liege subjects.

The answer to the second inquiry. The meaning of the fourth beast is given, verse 23d: "Thus he said; The fourth beast shall be the fourth kingdom upon earth, and shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

Sufficient has already been said on this point, to show conclusively that it predicts the Roman government, which had devoured the whole earth, and trod it down, and broke it in pieces, at the time of Christ's birth.

The answer to the third question, — the ten horns which were in his head, — is found, verse 24: "The ten horns out of this kingdom are ten kings which shall arise."

Did ten kings, or kingdoms, as above predicted, arise out of the fourth beast, or Roman government? When, and where?

That ten kings did arise, and concurrently exist in the western Roman empire, is a matter too notorious to be disputed, and too plain to need proof. The only difficulty in the way seems to be this, — what ten kingdoms are intended? for, since their first establishment, they have continually been changing their names and location. Some have been plucked up or subverted, and others have arisen to take their place. This point, however, I think, may be settled by the text. Verses 7, 8: “And it had TEN HORNS. I considered the horns, and behold, there came up among them another little horn, before whom *THREE of the FIRST horns were plucked up by the roots.*” Observe, first, there were to be ten kings contemporaneously flourishing, before any of the number were plucked up; and, second, that *three* of the FIRST *ten* HORNS were to be plucked up by the roots, before the little horn’s establishment. The kingdoms must then be the *first ten* established in western Rome. According to Machiavel, the historian, (Hist. of Florence, book 1,) and Bishop Lloyd, an excellent chronologer, (in Lowth’s Commentary on the Prophets, pp. 381—2,) and Dr. Hale’s Analysis of Chronology, (vol. 2, b. 1, pp. 536—8,) the first ten kingdoms were as follows:—
1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Vis-

goths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii, or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, A. D. 483. If in the mouth of two or three witnesses every word shall be established, then this point is abundantly proved.

The answer to the fourth inquiry is given verses 24—26,—*the meaning and history of the little horn, &c.*: “Another shall rise after them, (the ten kingdoms,) and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.”

From this passage we learn the character of the little horn.

1. *He was to be a blasphemous power.* “Speak great words against the Most High.” Such has Popery always been. To go back no further than Sept., 1840, we shall find sufficient evidence of his arrogancy and blasphemy in his *Encyclical Letter*. Title of the letter: “ENCYCLICAL LETTER OF OUR MOST HOLY

LORD, Gregory XVI., by Divine Providence Pope." No being but Deity can claim and appropriate to himself such titles, or permit them to be applied to him by others, unproved, without robbing God of the glory he has declared he will not give to another, and incurring the charge of *blasphemy*. His arrogance is also manifest in the same letter: — "Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the *whole fold* of Jesus Christ, and the care of all the churches," &c. There is no title which Jehovah has ever claimed, or prerogative he has professed to exercise, but what the Roman pontiff has, at one time or other, professed to bear and exercise. "Sitting in the temple of God, showing himself that he is God."

2. *He was to be a persecuting power.* And how fully this trait has been exemplified in the Popes of Rome, church history must tell. More than fifty millions of innocent, unoffending Christians, it is estimated, have suffered martyrdom at the hands of that bloody power, during its dark reign. Thus were the saints worn out.

3. *He was to think to change times and laws.* He shall assume to dictate laws to the world. This will be illustrated, too, by some extracts from the letters and bulls of the popes. Pope Innocent III. writes: "So hath Christ established the kingdom and the priesthood in the church, that the kingdom is sacerdotal,

and the priesthood is kingly. He hath set *one man over the world*, him whom he hath appointed his *vicar on earth*; and *as to Christ is bent every knee in heaven*, in earth and under the earth, so shall *obedience and service* be paid to his vicar by all, that there may be one fold and one shepherd." [Croley on the Apocalypse, p. 153.]

But the authority of the popes over kings is still more strongly asserted by Pope Gregory VII. in his epistles. "The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the **ONLY NAME IN THE WORLD**. It is *his right to depose kings*. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The Church of Rome has never erred, and the Scriptures testify, it never shall err." [Croley, p. 154.]

Again, the bull of Pope Pius, against Queen Elizabeth, reads, "This one he hath constituted **PRINCE over all nations**, and all kingdoms, that he might pluck up, and destroy, dissipate, overturn, plant and build." [Ibid.]

4. *He was to have dominion over the saints, or church, a time, times, and dividing of time.* This period, it is generally agreed, is three and a half years, of three hundred and sixty days each; each day standing for a year: the whole being twelve hundred and sixty years. The difficulty is to determine with certainty that it

is so; and if so, when the period was to begin. The only certain means by which we may know that the period means twelve hundred and sixty years is its accomplishment. But to determine whether it is accomplished, we must understand what was to precede, fill up, and immediately follow the time. The date of the last of the events which were to precede the period, will mark its commencement; and the date of the first event which was to follow or close the period, will mark its end.

Events which were to precede the period.

1. There were four great kingdoms successively to arise in the earth, and fill up all the time from Daniel to the coming of the Son of man in the clouds of heaven. All this has taken place, and the last now exists, and awaits the coming of Christ.

2. Out of the fourth and last of those kingdoms ten kingdoms were to rise. They did so.

3. Another, a blasphemous, persecuting power, was to rise after the ten kingdoms, and wear out the saints. Such a power, Popery, did so arise.

4. The saints were to be given into his hand. In A. D. 533, Justinian, the Greek emperor, passed an edict constituting the Bishop of Rome the head of all the churches; thus giving the saints over into his hand.

Mr. Croley, speaking of the acts of Justinian, says that he, in "the fullest and most unequivocal form, declared the Bishop of

Rome the Chief of the whole ecclesiastical body of the empire." "His letter (of A. D. 533) was couched in these terms :

“*Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch.*

“*Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it becomes us, honoring your Blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition. Therefore we hasten to SUBJECT and to unite to your holiness all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as has been said*

or resolved) we are prompt to increase the honor and authority of your see.' ”

If the pope was not here entitled the head of all the holy churches, then he never can be. This title was confirmed and acknowledged by Justinian in his epistle to Epiphanius, Bishop of Constantinople, of date 25th March, 533. He acknowledges his epistle to the Roman pontiff, and maintains that he is the head of all bishops, and that “by decisions and right judgment of his venerable see, heretics are corrected.”

The same power, Justinian, in his *Novellæ*, gives to Rome the supremacy of the pontificate, and gave to the pope the precedence of all the priesthood :

“The authenticity of the title,” says Mr. Croley, “receives unanswerable proof from the edicts of the ‘*Novellæ*’ of the Justinian code. The preamble of the 9th states, ‘that as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the pontificate.’ The 131st, on the Ecclesiastical Titles and Privileges, chapter ii., states : ‘We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed Archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.’ ”— [Croley, pp. 114, 115.]

5. Three of the first horns, or kingdoms,

were to be plucked up by the roots before him. (1.) In A. D. 493, ten years from the time of the establishment of the last of the ten kings, the Heruli, in Rome and Italy, were subverted by the Ostrogoths. (2.) In 534, the Vandals, another of the ten kingdoms, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. (3.) In 538, in the month of March, the Greeks conquered the Ostrogoths, in Rome and Italy,* and opened the way for carrying into effect the decree of Justinian, constituting the Bishop of Rome head of all the churches: for the Ostrogoths were Arians, and bitter enemies of the pope and the Catholic faith; hence, while they held Rome, the decree could not be carried into effect. But when the same power that issued the decree conquered and possessed Rome, it could be established.

These are all the circumstances predicted to precede the period specified. We must, therefore, begin at that point, or we must leave a vacuum in the series of events; the chain will be broken.

Predicted events during the period.

1. *Blasphemy.* "He shall speak great words against the Most High."

2. *Persecution.* "He shall wear out the saints of the Most High."

3. *Assumption of Authority.* "Change times and laws."

All history of those ages testifies as to the

* See Gibbon's Decline and Fall of the Roman Empire.

accomplishment of all these by the papal power.

4. *Dominion over the saints.* "They shall be given into his hands."

The event to end the period.

"They shall take away his dominion." In the month of February, 1798, Berthier, a French general, by order of the French republic, entered Rome with an army and took it; deposed the pope, abrogated his government, and in its place set up an entirely new form of government, viz., a republic, and then carried the pope a prisoner to France, where he died.

From 538, the date of the last circumstance predicted to precede the period, to 1798, the date of the event which was to terminate the period, was twelve hundred and sixty years. A more perfect demonstration than this cannot be desired,—

1. That the prediction of the reign of the little horn is a prediction of the great anti-Christian or papal apostasy.

2. That a time, times, and dividing of time, is twelve hundred and sixty years.

3. That the period has already passed by, and we are fifty years this side its termination.

The Gentile dominion, according to this vision, consists of the four empires named. When the last of them passes away, it is to be followed by the coming of the Son of man in the clouds of heaven, to receive his everlasting kingdom.

Having thus glanced at the empires, we come now to the specific period which covers the times of the Gentiles, or which *terminates* them.

THE 2300 DAYS' VISION — DAN. 8TH.

This vision, covering, in part, the same ground as the preceding, is given under the guise of a new series of symbols. The first, a ram, with two horns. Verse 3. The second, a goat, with one horn. Verse 5. The third, four horns in place of the first. Verse 8.

The fourth — Out of one of them came forth a little horn, which waxed exceeding great; 1st. Toward various winds, that is, in extent; 2d. In moral elevation — it waxed great to the host of heaven, or to the church of God; 3d. In persecuting power — so that he cast down the host and stars to the ground and stamped upon them; 4th. In blasphemy — he magnified himself to the prince of the host. Verses 8—11.

“How long the vision?” — “2300 days,” Verses 13, 14.

The meaning of the symbols of the vision.

1. The ram with two horns — the kings of Media and Persia.

2. The goat — the kingdom of Grecia; the great horn — the first king.

3. The four horns following the great one, are four kings which shall stand up as divisions of the empire.

4. The little horn is a king or empire of fierce countenance, which should destroy the *mighty and holy people*, and finally be broken without hand. That power is manifestly *Rome*.

THE IMPORT OF "THE SANCTUARY"—ITS
CLEANSING.

Verse 13: "How long the vision,"—"to give both THE SANCTUARY and the host to be trodden under foot?" Verse 14: "Unto 2300 days; then shall the SANCTUARY be cleansed."

The first time the term sanctuary occurs in the Bible is in the song of Moses, when God had delivered his people from Egypt and the Red Sea, and was about to introduce them into the land of promise. Ex. xv. 17: "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the SANCTUARY, O Lord, which thy hands have established." I ask the reader to pause, and inquire, and settle the question most distinctly, before he goes further—What was *the sanctuary* here spoken of? Was it not the land of promise, which God gave (Gen. xvii. 8) to Abraham and his seed for an everlasting possession? That land, according to Paul, (Gal. iii. 16,) is Christ's, not the Jews'. It is the mountain of the Lord's inheritance; the place he has made for himself to dwell in.

It is the SANCTUARY which his hands have established.

If any doubt remains as to the import of the text and term *sanctuary*, it is settled by the psalmist, Ps. lxxviii. 54: "And he brought them to the border of HIS SANCTUARY, even to this MOUNTAIN which his right hand had purchased." If the Bible anywhere designates the mountain where Christ will dwell, in the land of promise, that spot is emphatically his SANCTUARY. Mark Ex. xv. 17, again: "Plant them in the MOUNTAIN of thine INHERITANCE, in the place, O Lord, which thou hast made FOR THEE TO DWELL IN." It would seem by this, that there is a peculiar, chosen spot, which the Lord made for his own dwelling-place; and that is his sanctuary. That spot or mountain is designated more distinctly in Ps. lxxviii. 67—69: "Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but he chose the TRIBE OF JUDAH, THE MOUNT ZION WHICH HE LOVED. And he built his SANCTUARY like high palaces, like the earth which he hath established forever." His sanctuary which he built like high palaces, was THE MOUNT ZION which he loved.

We have also yet another distinct testimony on this point, in Ps. cxxxii. 13, 14: "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it." That place is the only sanctuary that remains, or will ever be "*cleansed*" or "*justified*," as the

margin reads. . The term sanctuary is used (Lev. iv. 6) to signify the Holy of Holies in the tabernacle in the wilderness. But that sanctuary has long since passed away. It is used also to signify the temple at Jerusalem, as in 2 Chron. xx. 8. But that temple has long since been laid in ruins, and cannot be cleansed. But Mount Zion and Jerusalem in Judah remain, and is the Lord's chosen rest forever.

The treading under foot of the sanctuary. The meaning of the treading under foot of the SANCTUARY, is the next point. 2 Chron. xxxvi. 11—21, will give us a view of the treading down of the sanctuary and host; the holy place and church of God.

“Zedekiah was one and twenty years old when he began to reign; and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because

he had compassion on his people, and ON HIS DWELLING-PLACE: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword *in the house of THEIR SANCTUARY*, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

This desolation existed in the days of Daniel, under Belshazzar, king of Babylon. The bondage of Jerusalem and the church, whether Jewish or Christian, has never ceased from that time to the present. True, under the Medo-Persian kings, the city, temple, and

worship of God were restored: but neither place nor people were emancipated from tribute or dependence on the heathen nations. The Medes and Persians, Grecians, Syrians, Egyptians, or Romans, ever after the Babylonian captivity, were, to the church of Jerusalem, a continual source of affliction and oppression. After the crucifixion of Christ, according to the prediction of Daniel, (chap. ix. 26,) the people of the prince came and destroyed "THE CITY and SANCTUARY." Or, according to Christ, (Luke 21st chap.,) "Jerusalem *was* compassed with armies," and its desolation "came." "There (was) distress in the land, and wrath on (that) people; they fell by the edge of the sword; they (were) led captive into all nations, and Jerusalem (is) trodden down of the Gentiles," and will be "until the times of the Gentiles be fulfilled."

The amount of it is this; God chose Jerusalem as the metropolis of his kingdom, and there established the throne of royalty on Mount Zion, in the family of David. See 2 Chron. vi. 6; Ps. lxxxix. also cii. and cxxxii. But the royal family of David were driven, or rather carried, into captivity by the king of Babylon. Since that captivity, no descendant of David has reigned on Mount Zion. And the word of God declares there never will until he comes whose right it is, and the Lord will give it him. Ezek. xxi. 27.

The cleansing of the sanctuary. The marginal reading is much preferable to that incor-

porated in the text. "Then shall the SANCTUARY be JUSTIFIED." Throughout the Scriptures, we find Jerusalem and Zion personified and addressed as a living, sentient being — as being guilty — condemned — punished — pardoned.

We have an example of this mode of address in Isaiah, throughout the entire book. It is entitled the vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. "*Judah*," the people, and "*Jerusalem*," the city, are the subjects of this vision. From the second to the twentieth verse, the people of Judah are addressed and described. The 21st verse begins a description of the city, her unfaithfulness and perversity, together with her punishment. The 25th to the 27th verses present God's promised mercy to her after he has avenged himself, so that she shall "be called the faithful city," "the city of righteousness." Zion shall be redeemed with judgment, and her converts with righteousness. "ZION," the city, "shall be redeemed with judgment." She will endure God's judgment for all her crimes, or the crimes that have been committed in her. But not so her "converts," who will constitute her future glory and inhabitants. They will be redeemed "with righteousness;" a believing acceptance of the offering made by Christ. There will be no such provision for them as to endure God's

judgment, and then, because they have suffered it out, be pardoned or justified and saved. Again: Isa. iv. 4, the same sentiment is again repeated. "And when THE LORD SHALL HAVE WASHED AWAY THE FILTH of the *daughters of Zion*." The Lord is to *wash* away the *filth* of the *daughters* or inhabitants of Zion. "And shall have *purged* the blood of Jerusalem from the midst of thee, by the *spirit* of JUDGMENT and the *spirit* of BURNING." "And the Lord will create upon every dwelling place of Mount Zion, and upon all her assemblies a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory there shall be a defence."

THE CAUSE OF THE SANCTUARY'S DESOLATION.

"Jerusalem hath grievously sinned; therefore she is removed; all that honored her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward." "The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast." Lam. i. 8; and ii. 7. It is God's indignation which has produced the desolation of both the sanctuary and host. This is also declared in Isa. x. 5, 6, 12. "O Assyrian, the rod of mine anger, and the staff in their hand

is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."

"Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." Had it not been for the indignation of God, the enemy could never have prevailed against Jerusalem and her children; and when the indignation ends, the Gentile power will end over the Jews and Jerusalem. "Therefore, thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." The vision of 2300 days is to be to the *last end of the* INDIGNATION. When that ends it is clear that the sanctuary will be *justified* or

pardoned ; and the signal of that pardon will be the emancipation of the sanctuary and host from the Gentile domination.

THE DATE OF THE 2300 DAYS NOT IN THE EIGHTH CHAPTER.

The date of the 2300 days is the most important point to be settled in the whole controversy. We turn to the instructions of Gabriel and search for it, but search in vain. He concluded his communication by saying, "The vision of the evening and the morning which was told is true : wherefore, shut thou up the vision, for it shall be for many days." Bp. Newton remarks, "An evening and morning being, in Hebrew, the notation of time for a day," "in allusion to it, it is said, the vision of the evening and morning (2300 evening and morning) which was told is true."

But Daniel remained ignorant of its import, for he was told to shut it up, for it shall be for many days. That is, as Bp. Newton observes, "The *shutting up of the vision* implies that it should not be understood for some time." "And," he continues, "we cannot say as it was sufficiently understood so long as Antiochus Epiphanes was taken for the little horn." "I Daniel fainted, and was sick certain days ; afterward I rose up and did the king's business ; and I was astonished at the vision, but none understood it."

The whole subject remained to him in impenetrable obscurity.

THE CONNECTION BETWEEN THE EIGHTH AND NINTH CHAPTERS.

It is obvious, from the last verse of the eighth chapter, that Daniel felt the most intense anxiety in respect to the vision, and yet had no light. But according to the ninth chapter, he learned, immediately after the death of Belshazzar, (see Dan. v. 25, and onward,) in the first year of Darius the Mede, that Jeremiah had foretold seventy years' captivity of the Jews in Babylon, and the same period of desolation of the land by the hand of the king of Babylon. From the beginning of Daniel's captivity, in the third year of Jehoiakim, and the first of Nebuchadnezzar, there had been seventy years accomplished. Daniel, knowing this fact, and also misunderstanding the real import of Jeremiah's prophecy, as well as his own vision, supposed the time for cleansing or justifying the sanctuary had arrived. But the prediction of Jeremiah (xxv. 9—11) was, that God would bring Nebuchadnezzar against that land and nation, and "utterly destroy them, and make them an astonishment, and a hissing, and PERPETUAL DESOLATION." "This whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years." The Babylonian captivity was

to be but seventy years, but the land was to be "*perpetual desolation*." "And it shall come to pass when seventy years are accomplished,"—not that the desolation of the holy land and oppression and bondage of the church cease, but—"I will punish the king of Babylon, and that nation, and the land of the Chaldeans, and will make it perpetual desolations." The seventy years ended, and God sent the hand-writing on the palace wall of Babylon, "MENE," "GOD HATH NUMBERED THY KINGDOM AND FINISHED IT." That night Belshazzar was slain, and Darius took the kingdom. But the *desolations*, both of Judea and Chaldea, yet continue.

But with the conviction that the period of deliverance, both of the church and her inheritance, had arrived, Daniel began his prayer, confessing his own and his people's sins. "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee

for our righteousnesses, but for thy great mercies. O Lord hear; O Lord, forgive; O Lord, hearken and do; defer not, for thy own sake, O my God; for thy city and thy people are called by thy name."

There is clearly an earnest importunity for the sanctuary, God's holy mountain, in this prayer. But God did not suffer him long to labor under the mistake; but sent a divine messenger with all speed to stop him in his prayer, and instruct him in reference to the vision.

This prayer of Daniel is the true connecting link between the vision of the ram and goat of the 8th chapter and the prophecy of seventy weeks, or the *seventy sevens*, as the Hebrew, according to Professor Stuart, reads. Daniel thought seventy years' captivity in Babylon was the indignation. Gabriel told him, not so. But "*seventy sevens* are determined upon *thy people* and upon *thy holy city*, to finish the transgression, and to make an end of sins." As though he had said, You think the punishment of your people and city is filled up with the seventy years; but not so: the transgression for which they are to be finally desolated is not yet finished or filled up. Seventy weeks, or *sevens*, are determined, or cut off, for them to accomplish the national "transgression, and make an end of sins," &c. After Messiah is cut off, the people of the prince that shall come, shall destroy the CITY AND SANCTUARY, and the end thereof shall be with a flood. It will be swept as with a mighty del-

uge. Messiah shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate; or as in the marginal reading, "*the desolator*," which was the Roman government; and the desolation determined on, that is, to slay and burn it. Dan. viii. 11.

This is not, then, a simple prediction of the seventy weeks; but it is an explanation of the vision of the desolation of the sanctuary, —

1. When the sin for which the city and people were to be destroyed would be finished.
2. That a people would, after that, come and destroy the *city* and *sanctuary*.
3. That it would afterward, for the overspreading of abominations, remain desolate until the consummation.
4. That at the consummation and the end of the sanctuary's desolation, that which is determined by Divine Providence shall be poured upon the desolator. The appointed ruin to come on the fourth or Roman beast of Dan. vii., is, that at the coming of the Son of man, "the beast will be slain, his body be destroyed and given to the burning flame."

A more plain recapitulation or statement of the vision could scarcely be given in human language. There can be no mistake but that this communication was designed to explain a previous one.

GABRIEL'S APPEARANCE TO DANIEL. — THE OBJECT OF HIS MISSION.

While Daniel was praying, in the midst of his prayer, Gabriel appeared to him, being caused to fly swiftly by, and touched him, to attract his attention. Daniel remarks, "Gabriel, whom I had seen in the *vision* at the *beginning*;" thus directing the mind of the reader back to *the vision* of the desolation of the sanctuary. Mr. Dowling says, the article "*the*" does not belong there. Other Hebraists say it does; that the points require it. But whether "*the*" is inserted or not, is immaterial; for if we read it, "whom I had seen in *vision* at the beginning," it carries us back to the same vision. For the vision of the eighth chapter is the first vision in which Gabriel is introduced.

Gabriel informed Daniel, "I am NOW come forth to give thee *skill* and *understanding*." The direction for him to do so came as soon as Daniel began his prayer; he was beloved of God, and he would not suffer him to be deceived on the subject of his prayer. "Therefore understand the matter." What matter? The treading down or desolating the sanctuary and host. "Consider the vision." What vision? The vision of the *daily* and *transgression* of desolation, to give both the sanctuary and host to be trodden under foot. If "*the vision*" does not mean the one in the 8th chapter, who can tell what it does mean?

There is no vision in the ninth chapter for him to consider ; it is an open communication between Gabriel and Daniel ; and is an explanation of *the vision*.

EXPLANATION OF THE VISION.

Verse 24. "*Seventy weeks are determined.*" These weeks are weeks of years, or jubilees ; *seventy sevens*. Seventy years of Jewish bondage had just been filled up. Gabriel now informed Daniel that seventy sevens of years were determined, or as some Hebraists* render it, "*seventy sevens* are '*cut off*' for *thy people* and for *thy holy city*," to finish the transgression, for which the city and sanctuary is to be desolate to the consummation. See Lev. xxv. 8.

"*Determined.*" If "*separated*" or "*cut off*" is the real import of the term, then they must be separated from the 2300 days' vision ; there is nothing else from which to *cut* them off ; and the seventy weeks are a part of the vision. But if the word signifies "*decided*," seventy weeks are decided upon thy people, or for thy people, to "*finish the transgression*," still it is an explanation of the vision, and of course gives it a date.

"*To finish the transgression.*" The reader will observe that it is not *the transgressions*, in the plural, but "*the transgression* ;"

* Mr. Fulsom, in his new work, admits this reading ; also Professor Bush, of New York.

“a word,” says Joseph Benson, “which is derived from a theme which signifies ‘to revolt, to rebel, to be contumacious, to refuse subjection to rightful authority, or obedience to a law which we ought to observe.’” The Jews and Jerusalem finished their transgression, or rebellion, for which God sealed their national doom, when they refused to receive Christ. Christ then pronounced their doom: “O that thou hadst known in this thy day the things which belong to thy peace, but now they are forever hid from thine eyes. The days shall come upon thee, that thine enemies shall cast a trench about thee.” &c.

“*And to make an end of sins,*” to fill up their national sins.

“*And to make reconciliation for iniquity,*” by the offering of Christ as a sacrifice for sin.

“*And to bring in everlasting righteousness.*” The offerings of the Jewish ceremonial law were continually repeated. “There was,” says Paul to the Hebrews, “a remembrance of sins every year.” “But Christ, by *one offering*, hath PERFECTED FOREVER them which are sanctified.”

“*And to seal up the vision and prophecy.*” To seal, is, 1. To shut up and make fast. 2. To confirm as a legal instrument, or as weights and measures are sealed and legalized by the government seal. So by the fulfilment of seventy weeks, the vision of the 8th and prophecy of the 9th chapters of Daniel should be ratified

or confirmed, and the measure of time sealed : a day for a year.

“ *To anoint the most holy.*” Hebrew, literally “ *holy of holies.*” Heaven itself, which Christ consecrated, when he ascended and entered it, sprinkling or consecrating it with his own blood for us.

Verse 25. “ *Know, therefore, and understand*” where the vision is to commence ; “ *from the going forth of the commandment to restore and build Jerusalem.*” Which of the four orders of the Medo-Persian monarchs, whether that of Cyrus, (Ezra i. 1,) or that of Darius Hystaspes, (Ezra iv. 6,) or that of Artaxerxes Longimanus, (Ezra vii.,) in the seventh year of his reign, or that which was given to Nehemiah by Artaxerxes, in the twentieth year of his reign, (Neh. ii. 1—8,) has been matter of doubt and uncertainty. There are few persons, however, left at present, who have not abandoned the first two orders, as not answering to the description given of it by the prophet Daniel. That given by Artaxerxes in the seventh year of his reign, is the one usually adopted by commentators, as the date of the seventy weeks. Following the great body of the commentators, I have formerly inclined to the same opinion, and adopted it without a very critical examination. But I confess my confidence has been shaken in that date, by a more careful examination of the various decrees, and the chronology since that decree.

The marginal reading of Dan. ix. 24, shows the opinions of the translators to have been, that the decree of the twentieth year of Artaxerxes was the date of the 70 weeks.

The following Table is made from Rollin's Chronology. He allows 47 years for Artaxerxes. The decree given Nehemiah was issued near the end of his 20th year, as appears from comparing the 1st and 2d chapters of Nehemiah. Take 20 from 47, leaves him 27* years after his decree, to restore Jerusalem.

Yr. M. D.

Artaxerxes, after his 20th year, reigned	27	
Xerxes and Sogdianus,	"	7 15
Darius Nothus,	"	19
Artaxerxes Mnemon,	"	43
Ochus,	"	24
Arses,	"	3
Alexander the Great,	"	12 8
From Alexander's death to the division of his kingdom by his generals,	"	22
Ptolemy Soter,		17
Ptolemy Philadelphus,	"	39
Ptolemy Euergetes,	"	25
Ptolemy Philopater,	"	17
Ptolemy Epiphanes,	"	24
Ptolomy Philometer,	"	35
Ptolemy Physcon,	"	28
Ptolemy Lathyrus,	"	10

* Rollin allows 28 years after the decree, and 19 before. Usher, 20 before the decree, and 27 after it.

	Ys.	Mo.	D.
Alexander I., brother of Lathyrus,	26		
Alexander II.,	16		
Ptolemy Aulutes and Berenice his			
daughter,	14		
Cleopatra and her brother,	21		
The Romans became masters of Egypt			
B. C.	30		

Total from 20th of Artax.'s to 1 B. C. *453 3 15

It is certain, also, that the commission or grant given to Nehemiah to go up and build "the city of his fathers' sepulchres," agrees better with the prediction than any which preceded it. There is abundant evidence also, in Neh. i. and ii., that Jerusalem was a heap of ruins up to the time of Nehemiah's going up to build it up and restore it. The wall, also, was built under Nehemiah, even in troublous times. From all these circumstances, I think the 20th year of Artaxerxes' reign to be the true date of the seventy weeks, according to the opinion of King James' translators.

If the birth of Christ, or the year A. D. 1, was 453 years from the decree given Nehemiah, by Artaxerxes, in the 20th year of his

* It will be perceived, by those who have read the *Prophetic Expositions*, that I adopt the same ground for the date of the 2300 days or the 70 weeks, I did in 1842, viz., the 20th of Artaxerxes. I have revised the foregoing table from that work, by allowing 20 years for Artaxerxes' reign before the decree, and 27 after. Ptolemy Soter's reign, I then set down, after Ptolemy the Astronomer's canon, at 20 years, instead of following Rollin entire — 17 years.

reign, (and such is the chronology of Usher, as well as this table from Rollin,) then 1847 years, A. D., will bring us to the end of 2300 years.

Thus, B. C. 453 years.

A. D. 1847 “

2300.

EVENT TO MARK THE END OF THE 2300 YEARS.

If we are at all instructed by the explanation of the vision, these two things will mark it. Dan. viii. 19: “Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be.” Verse 14th: “Then shall the *sanctuary* be JUSTIFIED.”

The ending of the indignation and justification of the sanctuary are synonymous events; for there can be no *indignation* against what is *justified*.

The second event, or the signal of the first, is, “He (Rome, the little horn,) shall be broke without hands.”

The prophet Isa. x. 25—27, already quoted. It promises —

1. That the “*indignation*” against Zion and her children shall cease.

2. That the Lord will stir up a scourge for the oppressor and desolator of Zion, according to the slaughter of Midian, at the rock of Oreb. That slaughter was accomplished by the turning of the hand of one part of the army against another, when Gideon broke

his pitcher. Judges vii. 22: "And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host; and the host fled to Bethshittah in Zererath, and to the border of Abel-meholah, unto Tabbath."

3. The burden is to depart from Israel's shoulder, and the yoke from his neck; and the yoke shall be destroyed in that day.

IS THERE REASON TO BELIEVE WE ARE NEAR THE
END OF THE INDIGNATION?

This must be determined by reference to the passing events of Europe, the theatre of the Roman empire; for Rome was the instrument of Jewish captivity and dispersion, as well as the desolator of Jerusalem. Has a scourge been stirred up in Europe, so that the self-destruction of its various nations is imminent. The plain answer is *Yes*. The overthrow of the despotism of Naples, Sicily, France, Hanover, Prussia, Austria, Sardinia, Tuscany, Lombardy and Venice, has been done by themselves. The process has been a spontaneous combustion of their own elements, party against party. Foreign interference completed the destruction of Midian, but mutual slaughter began it.

This, then, we call the first visible *mark* of the end of the indignation, or the *justification of the sanctuary*.

The next, in order, is the emancipation of

the Jews. "His burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed."

The Jews, when carried captive by the Romans, were sold for slaves; but their slavery, long since, gave place to political and civil disabilities, among all nations. They have long been the merchants and the brokers of the nations, not being permitted to hold real estate, nor political offices. They have been subjected to the most rigorous extortions, in the form of tribute, with frequent confiscations of property, and exiles from the land of their birth, together with grievous persecutions for their faith.

But the scene is changing. A few years past have brought about a great melioration in their condition. Nearly every nation has made some advances toward their emancipation, and their elevation from their degraded condition. But, with all these advances, they still remained in their servile condition.

Great Britain has, for years, discussed the subject in and out of parliament, but with no decisive result; the same with France, Austria, Prussia, &c.

But the year 1847—8 has witnessed the great transition. Last year, the Jews of Rome received, from the hands of the papal government, unknown privileges, so that they were, many of them, led to believe the present pope to be the Messiah.

The Jews and Christians of Leghorn, under

the Grand Duke Leopold II., fraternized and swore an eternal brotherhood. A similar scene occurred in *Rome* itself.

France, among other nations, held the Jews in the same political depression. As the Jewish sacred year was drawing to a close, contrary to all human calculation, Louis Philippe was hurled from his throne, and fled into exile, and with his departure ended the French monarchy and the Jewish yoke; so that *liberty, equality, fraternity*, triumphed. The provisional government was proclaimed, and at the head of it, as *minister of justice for the interior*, stood up Crimeux, a Jew; and it is said two other Jews are members of that government. The destruction of the monarchy was the removal and destruction of the Jewish yoke in France.

As soon as Metternich was driven from Austria, and the emperor left to himself, the same equality and rights of conscience, and toleration of religious worship, were proclaimed and guaranteed to all, Jews and Christians.

The English parliament have had a bill before them for the emancipation of the Jews in the British empire. That bill has passed the House of Commons by an overwhelming majority, and it is now pending before the House of Lords, and awaits their final action. Wherever the revolution is felt, there Jewish manacles fall off and they stand erect.

Rome and Constantinople, the two seats of power, or two capitals of the old empire, are

destined to give way, and thus complete the emancipation of the people and the deliverance of the city of Jerusalem; for the holy city is still under the Turks.

And there can be but little doubt but what the doom of Constantinople is near, from the fact that the Emperor of Russia is making his advances towards that capital.

The doom of Rome I shall elsewhere discuss, and hence omit further remarks on that point in this place.

These facts, taken in connection with the evidence that the 2300 days end about this time, greatly tend to confirm the opinion that we are near, if not in the midst of, the events connected with the cleansing of the sanctuary.

The idea that the 2300 days bring us to the second advent, will probably be found erroneous.

No objection has more weight with many against the speedy coming of Christ, than the prevailing belief that the Jews are to be restored to Palestine, before the appearing of the Lord. Is that objection valid? To settle it, let us appeal to the law and the testimony.

I am met, at the outset, with a difficulty. Many who make this objection, (and it is that class I expect and design principally to reach in this article,) are in the dark upon the plain Bible doctrine, that "*the meek shall inherit the earth*;" as taught, Matt. v. 5, and in the 37th Psalm. They do not believe, for the simple reason that their attention was never called to

the fact, that the Bible teaches, that the earth restored is to be the everlasting inheritance of the saints, and that here God will bring his own tabernacle or dwelling place, and " *dwell in very deed with men on the earth.*" See Rev. 21st chapter. They do not know, because they never reflected, while reading the promises to Abraham and his seed, that God promised them the land of Canaan, "for an *everlasting* (or *eternal*) possession." — Gen. xvii. 8.

If I can persuade the reader to have sufficient faith in God's word, to believe he would raise up Abraham and Isaac and Jacob from the dead, to inherit the land he promised to them for an *everlasting* possession, I should think the way very clear to enter on the discussion of the question of the Jews' return. What say you, reader can you believe such a proposition from the mouth of God? If not, then, I beseech you, pray, like the apostles, "Lord, increase (my) faith." Do, my dear friend, read Acts, 7th chapter, where Stephen, just before his death, declares, that God gave Abraham no inheritance in the land of Canaan, "no, not so much as to set his foot on, yet he promised that he would give it to HIM, *for a possession*, and to his seed after him, when as yet he had no child." Please read also, St. Paul's account of the same thing, as given in Heb. 11th chapter, where he affirms of Abraham, Isaac, and Jacob, that "these all died in faith, not having received the promises, but having seen them afar off, were persuaded of

them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The doctrine, which the Bible everywhere holds out, that God will give the earth to his saints, for an eternal inheritance, when once fully embraced, changes the face of things wonderfully, and causes many portions of the Bible, before dark and obscure, to appear in an entirely new light. Then we can see no difficulty in God's dwelling "in very deed with men on the earth;" when the "earth shall be full of the knowledge of the Lord, as the waters cover the seas;" then "the wilderness shall blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing," — there being nothing to hurt or destroy in all God's holy mountain. I should be glad to go with my reader into this question of the inheritance of the saints, at large, but my limits forbid it. I have merely thrown out these few remarks and references, to set him on the track, that he may follow out the idea at his leisure; while for the present we will turn our attention to the Jews.

DO THE SCRIPTURES PROMISE A RETURN OF ISRAEL?

They certainly do. Proof: Isa. xi. 12: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." This must be fulfilled

in futurity, and under Christ, the "root of Jesse."

The next proof I will present is, Jer. iii. 18. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." This, also, must be a yet future gathering, because all nations are to be gathered to Jerusalem at the same time. This never has been done at any gathering which has transpired; it must, therefore, be fulfilled in futurity.

Jer. xxxiii. 7, 8: "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." True, this text is supposed by many to have had its accomplishment at the return from the Babylonish captivity. But I cannot think so; because they were not cleansed from sin, either nationally, or individually, at that time; but they will be cleansed when this text has its fulfilment.

Again, Ezek. xxxvii. 21—25: "And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one

nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David, my servant, shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them." David has never been their king, nor yet any of his seed, since the Babylonian captivity: it remains, therefore, that these promises should be yet accomplished. Texts of this sort can be multiplied to any desirable extent; but those already quoted are sufficient to establish any fact or doctrine which can be established by scripture.

WHO IS MEANT BY ISRAEL?

I shall admit the term to signify the natural posterity of Jacob. This is the natural import of the term, and I can see no reason why we should dissent from that use of it.

WHEN WILL THEY RETURN?

Not until the second advent of Christ. It will be seen, by a careful reading of the fore-

going texts, and their contexts, that when Israel and Judah return again, it is to enjoy the kingdom of David, under the Messiah. For instance; Isaiah xi. teaches: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people." Jer. iii. declares: "At that time they shall call Jerusalem the throne of the Lord," &c. Jer. xxxiii. 15, says: "In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." And Ezek. xxxvii. maintains a union of all the tribes under one king, and that king is to be David, or the beloved. "*David, my servant, shall be king over them.*"

When the last king of David's house went into captivity, the Lord declared, Ezek. xxi. 25—27: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high: I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him." He whose right it is to have that throne, is Christ. Isa. ix. 6, 7: "Unto us a child is born," &c. "The government shall be on his shoulder, — on the throne of David and his kingdom," &c. So, also, Luke i. 32, 33: "He shall be great, and shall be called the Son of the Highest; and the Lord

God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."

These are enough to prove Jesus Christ the rightful heir to David's throne. To occupy it, he has been raised from the dead, to die no more. Here Peter, Acts ii. 29—32: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on the throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

It is clear, then, that the David of Ezekiel is the Christ of Peter. And, being David's seed, according to the flesh, his flesh was raised from the dead, to reign as the seed of David, on David's throne. The throne of David has not yet been given to Christ; for although he went in triumph into Jerusalem at his first advent, and was proclaimed "king of Israel," and "son of David," by the multitude, yet, by the rulers, or Jewish builders, the chief corner stone was set at naught: and he declared, in consequence of it: "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bring-

ing forth the fruits of it;" Matt. xxi. 42, 43. He is therefore to return again, and gather Israel to enjoy that kingdom. 1st, *They can have no kingdom without a king.* 2d, *They can have no king before he whose right it is comes, and God gives it to him: that right belongs to Christ.* Therefore, 3d., they cannot return to enjoy those promises we have contemplated, before the coming of the Lord Jesus Christ.

WHAT PORTION OF THE JEWS ARE TO RETURN?

"All the house of Israel, even all of it;" Ezek. xxxvi. 10. "The whole house of Israel;" Ezek. xxxvii. 11. "*All Israel*;" Rom. xi. 26. *What do these terms mean?* They must mean one of three things. All the Jews who ever lived; 2d, all the Jews alive on the earth at the time of fulfilment; or, 3d, all the holy and faithful Jews who ever lived. I beg the reader's careful attention to this point. Everything in this discussion turns here. Does the phrase, "the whole house of Israel," mean all the Jews who ever lived? Certainly not. For many Jews have died in unbelief of Jesus being the Christ; and Christ positively assured them that, "If ye believe not that I am he, ye shall die in your sins, and where I am ye cannot come;" John viii. 21, 24. He also declared to the Jews, that they should see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and they themselves

thrust out; Luke xiii. But, at his return, *all Israel* is to be gathered and saved, and enjoy the land, under David their king, in one kingdom. Therefore, the phrase "*Whole house of Israel*," does not mean all the Jews who ever lived.

And precisely the same argument will hold good in reference to all the Jews of the age when the return takes place, with this addition: the Lord declares, Jer. iii. 14: "I will take you one of a city and two of a family, and bring you to Zion." Now, this small remnant is not all the Jews alive. And besides this, the Lord, by Isa., x. 22, has said: "Though thy people Israel be as the sand of the sea, a REMNANT of them shall return." A *remnant* can by no logic be made to mean the whole.

We are left, therefore, to this, that the phrase "*Whole house of Israel*," signifies all the faithful Jews of all ages. And to this agrees the words of Paul, Rom. ix. 6—8: "Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

How clear "*all Israel*" does not mean all who are descended from Israel, or Jacob, "but the children of promise are accounted for the

seed." Again, Gal. iv. 28: "Now we, brethren, as Isaac was, are the children of the promise." Those Jews who are of faith, therefore, are blessed with faithful Abraham.

HOW WILL ISRAEL BE GATHERED?

By raising them from the dead, &c. Ezek. xxxvii. 11—14: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

This passage is an explanation of the preceding vision, — of the valley full of dry bones. The denial that this text teaches the resurrection of the dead, from their graves, was the error of the Sadducees, of Christ's time. They denied the resurrection of Abraham, Isaac, and Jacob, to enjoy the promises of God. To deny the resurrection, they must have taken the ground that this text, together with Dan. xii. 2, and Isa. xxv. only meant a national

and political resurrection, and temporal return to their own land. From all such Sadducism, good Lord deliver us.

Beside this positive promise of a resurrection of the whole house of Israel, to return to their own land, there are several collateral arguments.

1. The promise of an inheritance of the land was given to Abraham as a personal promise, independently of his children, for an everlasting possession. Gen. xiii. 17: "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Also, Gen. xv. 7, 8: "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?"

It was promised, also, to the SEED of Abraham for an *everlasting* possession. Gen. xiii. 15: "For all the land which thou seest, to thee will I give it, and to thy seed forever." See Gen. xvii. 8, above. The promise was renewed to Isaac and Jacob; to each of them personally, and to their seed. "Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;" Gen. xxvi. 3. "And behold, the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;" Gen. xxviii. 13.

Now, it is certain, an everlasting inheritance cannot be enjoyed in a state of mortality and corruption. Abraham, Isaac, and Jacob are dead, and many generations of their seed. If that promise is fulfilled at all, it must be by their resurrection.

2. The promise of restoration was made as a personal favor to those very individuals who went out of the land into captivity; and not merely to a certain generation of their descendants who should be alive at the time of return.

Jer. xxiv. 5, 6: "Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans, for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up."

It seems, from this text, and context, that although the righteous and the wicked were alike sent into captivity, yet God made a distinction, and will yet make that distinction manifest, by returning one part of them and not the other. The good went into captivity for their own good, and that of others, and will return. The wicked went into captivity for their punishment, or reformation, and those who did not reform will not return.

Another text, which clearly teaches the same thing, is Ezek. xxxvii. 25: "And they (Israel)

shall dwell in the land that I have given unto Jacob my servant; wherein YOUR FATHERS HAVE DWELT; THEY (your fathers) shall dwell therein, even they (your fathers) and their children (each generation from the days of Abraham) FOREVER, and my servant David shall be their prince FOREVER."

WHAT WILL BE THE CONDITION OF THE LAND
WHEN ISRAEL IS RESTORED?

1. *It will be like the garden of Eden.* Ezek. xxxvi. 35: "And they shall say, This land that was desolate, is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

2. *The tabernacle of God, the new Jerusalem, will be there.* Ezek. xxxvii. 27: "My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Rev. xxi. 1, 2: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Can any one read these two quotations, and not see that Ezekiel and John both speak of the same state of holiness and everlasting blessedness?

The New Testament view of God's promises to Israel is, that he will raise the dead to fulfil them.

Acts xxviii. 20: "For the hope of Israel, am I bound with this chain." Acts xxiii. 6: "Of the hope of the resurrection of the dead am I called in question." Acts xxiv. 14, 15: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxvi. 6—8: "And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"

What single text has the New Testament, which shows any other hope for the twelve tribes, but the resurrection? Is it replied, that Rom. xi. 26, teaches, that when the fulness of the Gentiles be come in, "*all Israel shall be saved?*" I reply, that is the very thing. Every saint of the Jewish race will be glorified and return to Zion, with everlasting joy on their heads. "Israel shall be saved in the Lord, with an everlasting salvation; ye shall not be ashamed nor confounded, world without end," Isa. xlv. 17.

No language can be stronger and more plain,
10

as to the salvation to come on Israel. "*Everlasting salvation — world without end.*" Mark that.

Deny that "*the meek shall inherit the earth;*" and maintain the prevailing modern doctrine, that instantaneously, at the second appearing of Christ, the conflagration and utter annihilation of the earth is to take place, and the righteous be removed to heaven, to be there forever; and with such a mind, of course, this argument will go for nothing. But admit that, according to God's promise, we shall have a new heaven and a new earth, which the meek shall inherit, and all is plain.

THE JEWISH SAINTS WILL NOT BE THE EXCLUSIVE
HEIRS OF THE LAND OF PROMISE.

"The remnant according to the election of grace" from among the Jews may be beloved for the fathers' sake, but still it remains true, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel;" Eph. iii. 6. It is also true, "If ye (Gentiles) be Christ's, then are ye Abraham's seed, and heirs according to the promise;" Gal. iii. 29. It will eternally remain a truth that when God gathers Israel and Judah to their own land, "strangers (Gentiles) shall be joined with them, and cleave to the house of Jacob;" Isa. xiv. 1. It will also prove a fact, that "at that time they shall call Jerusalem the throne of the Lord;

and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart;" Jer. iii. 17. Mark how this agrees with Rev. vii. 4, 9—17: "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. . . . After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever: Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They

shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

From these references we learn, that national distinctions will exist in the immortal state; and that every nation will be there represented among the redeemed. Yet it is clearly stated, they are not there because they belong to particular nations, but the blood of Christ availed, and they suffered for his sake. "The Jew first, and then also the Gentile." Christ is the head; the saints of all nations are the body. God has provided for all the redeemed the same salvation—the same inheritance; and to this inheritance he points them by his promise, and this is to be fulfilled at the appearing of Jesus Christ.

CHAPTER III.

THE WOMAN, MAN-CHILD AND DRAGON; REV. XII.

It is not my design to enter largely into the exposition of this chapter, but to examine the symbols sufficiently to establish their meaning, and connection with following symbols. The views here presented may differ from the usually received opinions of even my Advent brethren. If so, I have no desire to urge them, but give them to the public for consideration. Rev. xii. 1, 2, 5: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she, being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

The first symbol here presented is, "*a woman*." This is usually understood to be the church. There are, however, several difficulties in the way of this application.

The woman brought forth Christ, *the man-child*; for he it is who is to rule the nations with a rod of iron. Rev. ii. 26, 27: "And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they

be broken to shivers: even as I received of my Father." Ps. ii. 9: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

From these, it is evident Christ is designated as the child of the woman. If so, what woman or church brought him forth? Was it the Jewish? If so, what clothed her? On what did she stand? What was her crown? What is the dragon from which she fled?

If it be said the Christian church; we ask, did she bring him forth before she existed? For it is clear she did not exist until he appeared and established her.

How is the symbol explained?

It is used in the seventeenth chapter, and explained thus; xvii. 18: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." It is clearly declared in this place to be a city. True, many endeavor to wrest the text from its plain meaning, put on it by the angel, and, to suit their theory, call it the Roman Church. But it is entirely without authority. If the angel did not know what it meant, or that it meant the Church of Rome, how do some in our day get so much wisdom, above what is written? Had it been subject to a double meaning would not he have told it as well as the two meanings of the seven heads? Why not?

But take another example. Rev. xxi. 9, 10:

"And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife; and he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Here the woman is again a city, even the city of God. These are all the instances of the use of the term in the Apocalypse; and of course must establish the *usus loquendi* of the *symbol* by this writer.

If the *woman* means a city, what city? Ezek. xxiii. 2, 4: "Son of man, there were two women, the daughters of one mother: and the names of them were Aholah the elder, and Aholibah her sister; and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah."

Jerusalem and Samaria were the capitals of the two kingdoms of Judah and Israel. Both are represented by that symbol, and both are represented as bearing children to the Lord. The people of Judah and Israel are the children of these two women. So our Saviour and the apostle Paul use the symbol; Matt. xxiii. 37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would

not!" Gal. iv. 25, 26: "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

From all these texts it is manifest that the capital city is symbolized as bearing children. Jerusalem that now is does so, Jerusalem which is above does the same.

The Woman's Royal Crown.

We now turn to Ezek. xvi. 2, 3, 12, 13: "Son of man, cause Jerusalem to know her abominations. And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite. And I put a jewel on thy forehead, and ear-rings in thine ears, and a *beautiful crown* upon thy head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a *kingdom*."

This needs no comment. It settles the question that Jerusalem is symbolized by a crowned woman, exercising royal power; she prospered into a kingdom.

The sun, moon, and twelve stars, receive an easy solution from Joseph's dream, and Jacob's interpretation of it. Gen. xxxvii. 9, 10: "And he dreamed yet another dream, and told it to

his brethren, and said, Behold, I have dreamed a dream more: and behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" The import of these symbols is, that Jerusalem is to be the capital or mother of the *whole house of Israel*. Christ was born of her, to "reign over the house of Jacob forever!"

The Dragon, her Antagonist.

This is the devil, *Diablos* himself, as we are told in the 9th verse. But he has assumed instruments by whom he works. The form in which he stood before the woman in the days of Christ's birth was the great imperial power of Rome. For Cæsar Augustus had issued a decree that all the world should be taxed; and Joseph and Mary went up to their native city to be taxed, under that decree, when he was born.

As soon as the news of his birth reached Jerusalem, Herod the King, under the Roman emperor, jealous for his master's interest, sought the Saviour's life. Pilate, under the influence of the same sentiment, as a defender of Cæsar's rights, condemned Jesus to be crucified. Hence, the imperial power of Rome was then the visible manifestation of the Dragon.

The wilderness into which she flees is her state of desolation. Hosea ii. 14: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her."

The 1260 days, and time, times, and a half—the *seven times* of Lev. xxvi.—*the eagle's wings*—the lion with eagle's wings; Dan. vii. 4.

THE BEAST AND HIS IMAGE.

THE 13th chapter of Revelation presents a new view of the great monsters which have ruled the earth, and presents some particulars not given in any of the preceding visions. Verses 1, 2: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." This beast is an embodiment of all the four beasts of Daniel 7th chapter, together with the dragon of the 12th chapter.

The lion's mouth;—the bear's feet;—the leopard's body;—the dreadful beast's horns;—the Dragon's seven heads.

The Location of the Beast.

"The dragon gave him his power, his seat, and great authority." Thus we learn that he

is the successor of the dragon, at least in part. The dragon still exists, because the worship both dragon and beast. Thus they are contemporary.

The imperial power of Rome was, by Constantine, removed to Constantinople. After his day it existed both in Rome and Constantinople, until, in A. D. 47, the imperial power of the West was extinguished by the *Heruli*. The senate voted that the whole imperial dignity of the West, together with the insignia, should be transferred to Constantinople. This barbarian kingdom of the *Heruli* and *Ostrogoths* was ended by the emperor of the East, A. D. 538, and Rome again came into his hands. The papacy followed.

Whether the letters, laws, constitutions, decrees and institutes of Justinian, or the name conferred by Phocas on the pope, constituted his authority to rule the universal church, is immaterial to our present purpose. It is sufficient to know that whether one or the other was the true act, the eastern Roman emperor did constitute the pope, and conquered Rome to establish him.

THIS BEAST IS IDENTICAL WITH THE LITTLE HORN
OF DANIEL VII.

The similarity between the two emblems of Daniel and John is most striking.

1. The little horn (Dan. vii. 25) was to be a *blasphemous power*. "*He shall speak great*

words against the Most High." So, also, was the beast of Rev. xiii. 6, to do the same. "*He opened his mouth in blasphemy against God.*"

2. The little horn (Dan. vii. 21) "*made war with the saints and prevailed against them.*" Thus the beast of Rev. xiii. 7, was also "*to make war with the saints, and to overcome them.*"

3. The little horn (Dan. vii. 8, 20) "*had a mouth which spake very great things.*" So, likewise, there was given the beast of Rev. xiii. 5, "*a mouth speaking great things and blasphemies.*"

4. Power was given the little horn of Dan. vii. 25, "*until a time, times, and the dividing of a time.*" To the beast, also, (Rev. xiii. 6,) "*power was given to continue forty-two months.*"

5. The dominion of the little horn (Dan. vii. 26) *was to be taken away* at the termination of that specified period. The beast of Rev. xiii. 10, who led into captivity and put to death with the sword so many of the saints, was himself to "*be led into captivity and be killed with the sword,*" at the end of the forty-two months.

With these points of similarity in the two emblems, the little horn and beast, who can doubt their identity?

THE DATE OF THE FORTY-TWO MONTHS OF THE BEAST'S POWER.

The date of the twelve hundred and sixty years of the pope's reign is a matter of a good

deal of doubt and uncertainty in many minds. But why should it be so? No argument was ever more clearly made out than the argument on the time of the little horn's reign, from 538 to 1798, as already given. But I will here give another argument, based on the thirteenth chapter of Revelation.

10. *The beginning or origin of his power.*

Verse 2: "And the dragon gave him his power, his seat, and great authority."

The power of the dragon was transferred.

The dragon, the imperial government, from the days of Constantine to the time of Justinian, had been supreme head of the church. The councils and bishops had been under their control. The Greek or eastern emperors had the supremacy in the eastern third or division of the empire; so that the tail of the dragon drew a third part of the stars of heaven and did cast them unto the earth. What, then, I ask, did Justinian, the Greek emperor, do, but give his power to the beast, and cast the third part of the stars to the earth, when, in 533, he "hastened to SUBJECT and UNITE to [his] holiness all the priests of the WHOLE EAST." And also when he determined not to "suffer anything which belonged to the state of the church, however manifest and UNDOUBTED, that [was] agitated, to pass without the knowledge of [his] holiness, [whom he declared] the head of all the holy churches?" Also, when, in his letter to the Bishop of Constantinople, he declared that the Pope of Rome "is the head of all bishops,"

and that by decisions and right judgment of his venerable see, heretics are corrected. Likewise, when he decreed that "the most blessed bishop of the elder Rome is the first of all the priesthood." — [*See Justinian's Letters and Decree*, pp. 86-7.]

It is all vain, after such a plenitude of power as was here given to the pope by the dragon or imperial power, to talk of the grant of Phocus, 606, of the title of "universal bishop," as the beginning of his supremacy. What was that grant compared with this? Just nothing. Mr. Croley, speaking on the subject, says:

Page 117: "The highest authorities among the civilians and annalists of Rome spurn the idea that Phocus was the founder of the supremacy of Rome; they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533. (*Gotho predus Corpus Jur. Civ., &c.*)"

Page 9: "The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer. The grant of Phocus was found to be a confused and imperfect transaction, scarcely noticed by the early writers, and, even in its fullest sense, amounting to nothing beyond a confirmation of the grant of Justinian."

The SEAT of the DRAGON was transferred to the beast.

"EXTINCTION of the western empire, A. D. 476, or A. D. 479. Royalty was familiar to the barbarians, and the submissive people of

Italy were prepared to obey without a murmur the authority which he should condescend to exercise as the vicegerent of the emperor of the West. But Odoacer resolved to ABOLISH *that useless* and expensive office; and such is the weight of an antique prejudice, that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus was made the instrument of his own disgrace; and he signified his resignation to the SENATE; and that assembly, *in their last act of obedience to a Roman prince*, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, *by their unanimous decree*, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. *They solemnly disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy*; since in their opinion the majesty of a sole monarch is sufficient to pervade and to protect, at the same time, both the East and the West. *In their own name, and in the name of the people*, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, *the only vestige which yet remained of the only authority which had given laws to the world*. The republic (they repeat that name without a blush) might safely confide in the civil and military virtues of Odoacer: and they humbly

request that the emperor would invest him with the title of patrician, and the administration of the *diocese of Italy*. The deputies of the senate were received at Constantinople with some marks of displeasure and indignation; and when they were admitted to the audience of Zeno, he strongly reproached them with their treatment of the two emperors, Anthemius and Nepos, whom the East had successively granted to the prayers of Italy. 'The first,' continued he, 'you have murdered; the second you have expelled; but the second is still alive, and, while he lives, is your lawful sovereign.' But the prudent Zeno soon deserted the hopeless cause of his abdicated colleague. His vanity was gratified by the title of *sole emperor*, and by the statues erected to his honor in the several quarters of Rome; he entertained a friendly but ambiguous correspondence with the patrician Odoacer; and he gratefully accepted the *imperial ensign, the sacred ornaments of the throne and palace, which the barbarian was not unwilling to remove from the sight of the people.*"*

By this proceeding, Rome passed into the hands of the barbarians, and the imperial power was legally transferred, by emperor, senate and people, to the East. Thus it continued until, in 536, the emperor of the East sent against Rome his general, Belisarius, who took the city from the Ostrogothic king, and

* Gibbon's History, vol. vi., pp. 226—228.

after a defence of the city for two years, was left, March, 538, by the Ostrogoths, in full possession of that ancient seat of power. Thus the West and East were again united, and the imperial authority again existed in Rome.

The objection frequently arises, why not date the supremacy of the pope in 533, when Justinian gave him supremacy in the church? The plain answer is, the *dragon* was to give his *seat*, as well as his *power*. But while the Goths held Rome, the emperor could not give it to the pope. But in 538, when the city came again under the power of the emperor, the power was in his hands to give his ancient *seat* to the *beast*. And he did it. For after the retreat of the Goths from the walls of Rome, and the complete conquest of the city by Belisarius, Justinian called home that general and his army, leaving the pope and Rome to protect themselves. From 538, therefore, the supremacy of the pope in Rome, the seat of the dragon, properly commences.

But it is again objected, that "the Goths again returned, after the recall of Belisarius, and retook the city." True, but this only presents another evidence of the supremacy of the pope in Rome, and that he looked upon himself as the master of the city. For Gibbon informs us that on this occasion the pope made a personal journey from Rome to Constantinople, to arouse the decaying energies of Justinian, and induce him to send another army to repel the invaders. And at the instigation and

importunity of the pope, it was done. Narses the eunuch, the successor of Belisarius, defeated the Goths, A. D. 552, and achieved the conquest of Rome.

“As soon,” says Gibbon, “as Narses had paid his devotion to the author of victory, and the blessed virgin, his peculiar *patroness*, he praised, rewarded, and dismissed the Lombards. Neither the fortifications of Hadrian’s mole, nor of the port, could long delay the progress of the conqueror; and Justinian once more received the keys of Rome, which under his reign had been five times taken and received.” During the reign of the barbarian kings in Rome, both the senatorial and consular power of Rome had been perpetuated: and Justinian, in his laws of 534, recognized them as then existing. But in a transcript of them, made in 540, says Ruter, (*Church Hist.*,) no notice whatever is taken of the consuls. So that between 534 and 540 it expired. Keith, in his *Signs of the Times*, vol. i. pp. 260–61, gives us the following history:

“But, in their prophetic order, the consulship and the senate of Rome met their fate, though they fell not by the hands of Vandals or of Goths. The next revolution in Italy was its subjection to Belisarius, the general of Justinian, emperor of the East. He did not spare what the barbarians had hallowed. ‘The Roman consulship EXTINGUISHED by Justinian A. D. 541,’ is the title of the last paragraph of the fortieth chapter of Gibbon’s *History of the*

Decline and Fall of Rome. 'The succession of *consuls* finally ceased in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent EXTINCTION of a title which admonished the Romans of their ancient freedom.'* *The third part of the sun was smitten, and the third part of the moon, and the third part of the stars.* In the political firmament of the ancient world, while under the reign of imperial Rome, the emperorship, the consulate, and the senate, shone like the sun, the moon and the stars. The history of their decline and fall is brought down till the two former were 'EXTINGUISHED,' in reference to Rome and Italy, which so long had ranked as the first of cities and of countries; and finally, as the fourth trumpet closes, we see the 'EXTINCTION of that illustrious assembly,'† the Roman senate. The city that had ruled the world, as if in mockery of human greatness, was conquered by the eunuch Narses, the successor to Belisarius. He defeated the Goths, (A. D. 552,) achieved 'the conquest of Rome,' and the fate of the *senate* was sealed."

Both the consular and senatorial power of Rome having thus expired, we should be led to inquire, where was the supremacy of Rome vested? In the emperor, or his general? No. For the army of the emperor, under Narses, was withdrawn to Ravenna, and the civil

* Gibbon's History, vol. vii., p. 153.

† See the Index to Gibbon's Hist., under the name *Senate*.

government of the emperor over Italy was located in that city, under the title of *Exarch of Ravenna*.

If the pope was not left supreme in Rome, what was the supreme power? Twice Justinian conquered Rome, but neither time did he attempt to establish a civil government in the city.

But we are told that the pope did not receive his supremacy as a civil power until Pepin, king of France, conquered the Exarch from the Greeks in 755, and gave it to the pope in perpetual sovereignty; thus constituting him a civil prince. But what, I ask, had that gift of Pepin to do with the gift of the dragon, of his seat, Rome, to the beast? France was not the dragon, nor was Ravenna; Rome was the seat of the dragon and afterwards of the beast. The possession of Rome by the pope, in 538, and onward, as the conquest of Justinian, was a gift of the *dragon* to the *beast*, who already possessed the dragon's power as head of the church, and "*the true and effective corrector of heretics*."

THE FORTY-TWO MONTHS' DURATION OF THE BEAST'S POWER.

It has already been shown that the "time, times, and dividing of time," of Daniel vii. 25, continued 1260 years. The power of the beast was to continue forty-two months, the same

number of prophetic days as the above period.

That period was to end by taking away the dominion of the little horn, to consume and destroy unto the end. The forty-two months of the beast were to close by leading him into captivity, and putting him to death by the sword. Has such an event occurred? It most certainly has. It is a most notorious matter of history that on Feb. 10, 1798, General Berthier, at the head of the republican army of France, entered the city of Rome and took it. On the 15th of the same month, the pope and his cardinals were taken prisoners, and shut up in the Vatican. The papal government was abolished, and Rome and Italy, at the request of the people, was erected into the Roman republic. The pope was carried a captive to France, where, in 1799, he died a prisoner and an exile. [See *Dr. A. Clarke, on Dan. vii. 25. Croley on the Apocalypse. Thiers' History of the French Revolution.*]

The government was, in its administrators, led into captivity, and itself abolished by the power of the French sword.

A more distinct and literal fulfilment of prophecy never was recorded than we have in this instance. From 538, when the dragon gave his seat to the beast, to 1798, when that beast was led into captivity and killed with the sword, was 1260 years.

But, say our opponents, "this could not be a fulfilment of the period, for popery now ex-

ists." What if it does? Is it not in accordance with the prophecy, that it exists? Did not the Revelator foretell the history of this government subsequently to its captivity, as well as the captivity itself? He most certainly did, as we shall see by following the prophecy through.

THE TWO-HORNED BEAST, OR FALSE PROPHET;
REV. XIII.

That the seven-headed and ten-horned beast is the papacy, I think must be evident to all who will carefully examine the subject. That the papal government was abolished in 1798, is a fact; and that the pope was carried into captivity, none can deny. It is also as clear a fact that the deadly wound of the papacy was healed, and all the world wondered after the beast to a greater extent than ever.

The next question which presents itself is, what power is symbolized by the beast with two horns? vs. 11—13: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men."

The various solutions given of this very important portion of prophecy, have all their

incongruities. The theory, which makes the beast the secular papal Roman government, and the two-horned beast the ecclesiastical power, presents this difficulty. The ecclesiastical power preceded the civil power of the pope; and the civil power was added to assist in the administration of the ecclesiastical power.

Again. The two-horned beast is represented as a power existing and performing his part, after the death and revival of the first beast.

Once more. The beast has two horns. A horn is the symbol of a kingdom or royal power. The ecclesiastical power, separate from the civil, has no royalty. To say that the two horns represent the two orders of the priesthood, the secular and regular, is to assume what has never been proved, that an order of the priesthood has ever been symbolized by a horn. If it can be shown that the priesthood of Rome has ever been vested with royal power, except the pope's royalty, which the theory assumes is the beast, then the case will be more plain. But as it is, it is difficult to see the congruity of such an application.

NAPOLEON BONAPARTE.

In a former work, the position that the two crowns of Napoleon, the crown of France and the crown of Italy, marked him as being the beast with two horns, was assumed. Especially, when connected with the prodigies he

performed, and the influence he exerted in the resuscitation of popery, and his constituting it the religion of his empire, it rendered the application to him plausible. But, on more mature reflection, difficulties which did not then present themselves appear to render the view doubtful.

First. He did not impose the profession of the Catholic faith on any of his subjects; but granted free toleration to all religions.

Secondly. He did not impose a mark on any as the sign of their allegiance to the beast or popery. The nearest approximation to the image of the beast, if he made it, is found in his continental system, when he disfranchised from European commerce all nations who would not comply with his decree. But can we believe such submission was a worship, and reception of a mark which must incur inevitable and eternal damnation! But if that was the mark and worship, all who subscribed to it, must be inevitably damned. For if any man *worship the beast and his image*, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, &c.

The penalty of that act is the most dreadful of anything found in the Bible. And who, with this fact before them, can believe that when that test comes any doubt or uncertainty will be left as to what constitutes the beast, image or mark?

To threaten so fearful a doom, without first

giving the most positive and undoubted evidence of the identity of the thing against which we are warned, is unlike our heavenly Father. Whoever worships that beast, in the sense of the passage under consideration, so as to incur the penalty, will do it with the means of knowing for certain what they are doing.

If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the papacy in subjecting the world. It will be a power which will perform miracles, and deceive the world with them. (See Rev. xix. 20.) It will be a power vested with double royalty, or two kingdoms. It will be a power, the whole energies of which will be directed to the support and advancement of the papacy, or beast, to universal power. Did the Jesuits possess royal power, I should be satisfied it was the order destined to answer this intention; their character, their history, their office, their spirit, all conspire to point out that order as the subject of the prophecy. That one mark is wanting. It may be, however, that among the varying revolutions of Europe, at the present time, some changes may occur, which shall unite their destiny with some such royal power, and complete the phase. Time will determine this, however. At present, there is no visible power which so much presents the appearance of such a union and office, as Charles Albert,

king of Sardinia, who styles himself king of Sardinia, king of Cyprus, and king of Jerusalem. This last title, if I am rightly informed, he inherits from the Knights of Malta.

The two crowns, of course, are yet wanting even here, nor has such a union of Jesuitism with the Sardinian government yet transpired. So that as yet this is all conjecture and speculation; and it should only pass for what it is worth. It may turn some eye in that direction to look for future development. I may say more on this subject on a future page.

THE IMAGE OF THE BEAST.

In connection with the power we have been considering there is another object,—the image of the beast. Rev. xiii. 14—16: “And deceiveth them that dwell on the earth by *the means* of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.”

It is very common for both writers and speakers to call this the “IMAGE BEAST.” This

is a barefaced perversion of the word of God, and wresting of the Scriptures from their true reading and meaning. I here enter my most solemn protest against it. It is an image made to or for the beast, and is an image of the beast, the beast's property, and subserves the beast's purpose. Nebuchadnezzar made an image all of gold, and it was his image. He commanded all the world to worship it on pain of death; Dan. 3d chap.

The Roman emperors used, in times of persecution to have images of themselves made for the different provinces, and if the accused Christians would worship the image of the emperor and the images of his gods, they went free. (See Pliny's letter to Trajan, Roman emperor, in Josephus' Dissertations, near the end.) Such an image of the beast will probably be made by order of the false prophet, as an object of worship by all the votaries of the beast. In addition to other images, or statues, another will be added to this; it will have given to it (*pneuma*) a spirit, with loquacious powers, that the image of the beast should both SPEAK and cause that as many as would not worship the image of the beast should be killed.

Mr. Faber's speaking automaton, or image, has proved the fact that such an image can be made so as to speak. It is for the false prophet to invest such an image with a spirit, by some diabolical power, and make it an intelligent self-talking power, and the thing is complete.

This image is the one who causeth all men

to worship himself and the beast, and to receive a mark in their hand or in their forehead, and that no man might buy or sell save he that had the mark or name of the beast, or number of his name. The imposition of this mark will be universal, as also will the worship of the beast, as we read in verses 7 and 8: "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

This universal power was never yet given to the papacy; nor can it ever be given him even over "*the Roman earth*," as we are sometimes told, as long as the eastern empire holds out.

For they worshipped the dragon which gave power to the beast, and they worshipped the beast. So that while the dragon holds the east, the beast's power is curtailed.

Nor is it until after the beast receives his deadly wound, and lives again, that all the world, but the true saints of God, will worship him. The head which was wounded was the beast himself, which is properly the eighth head; chap. xvii. 11.

Those who flatter themselves that the power of the papacy is about done, are laboring under one of the greatest deceptions which can well be practised on their credulity. Since the acces-

sion of Pope Pius IX. to the pontifical throne, he has done more to take the world than all his predecessors for a thousand years. He has opened official communication with the Sultan, which was never done before. He has done the same with Russia, England, and the United States. The Church of England is ripe for union with him, and dissenters in floods are going over to him. Politicians count his favor as their last hope, and grave Protestant doctors of divinity think him the best man on earth since Christ. His temporal power, and his capital, will probably soon fall; but his spiritual dominion will only be increased by such an event, as it would only remove one of the greatest causes of jealousy among the nations.

The following article from the London Tablet, the Catholic organ in England, is so full of truth and common sense, I cannot deny myself the privilege of inserting it. The Exeter Hall and Exeter Hall journals alluded to, are the anti-Catholic place of assembly and their periodicals. The stupidity of the Exeter people deserves all the rebuke it receives.

"All this while, it is proper to notice, the English Exeter Hall journals, and even grave lawyers and judges, have been going wild about the abolition of the pope's temporal power. Prophecies of the most wonderful kind, and venerable with more than a hundred years of antiquity, have been dug up to prove from the Apocalypse, and by the aid of logarithms, the differential calculus, and the number of the

beast, that the papacy is to come to an end in this year of grace, 1848. Heaven help us, and even the prophets! it will be a sad thing if 1849 shows them to be false prophets. Of course, the temporal power forms no essential part of the papacy, which has lived for three hundred years without it; which lived just as much when Pope Pius VII. was imprisoned at Savona and Fontainebleau; just as much when St. Gregory VII. died in exile, as when Innocent III. presided over the Council of Lateran, and Julius II. stood in the breaches of Mirandolda.

“The papacy; the spiritual papacy; that awful power over men’s souls, which Exeter Hall grieves at and weeps at, sighs at and lies at; the dominion over faith and morals; the Creed of Pope Pius; the practice of Confessions; the Decrees of Lateran and Trent; the theology of Dens; the Idolatry and Mariolatry; saint worship and image worship; obedience and allegiance paid by priests and people to a foreign potentate—all this, we assure our friends of the ‘Standard,’ has no necessary connection with the pope being an inhabitant householder on either bank of the Tiber. Catholics of all grades, and of all orders, can welcome, with considerable composure, the abolition of the temporal authority, when the angel of God sounds the knell of its departure. Nay, (it will be news to Exeter Hall,) some Catholics think that the papacy would be more powerful, more respected, more beloved; and

that holy water, the confessional, and idolatry, would prosper more, and strike their roots more widely, if the temporal power were altogether abolished. For our own private part, we feel that it is one of those questions with regard to which much might be said on both sides. But, at all events, it will be well for the 'Standard' to know, once for all, that those who are most interested in the matter do not regard the abolition of the papacy as a *downfall* in any sense of the word; and that a prophecy which predicts the downfall of the papacy in 1848, will receive only a sham verification in the exile or dethronement of the pope. The downfall of the papacy is not yet come, the Exeter Hall prophets may depend upon it. Even M. Jouffroy admits that it has three hundred years of vitality in it; and horrible as it may sound to the ears of the elect, one of the principal functions which this British empire fulfils in the drama of universal history—one of the main tasks which its economic virtues, its blunders, its crimes, its avarice, and its power, combine to fulfil—is that of spreading over the globe, to its farthest island and shores, the power of the papacy, extending the empire of the pope, and increasing his glory and the permanence of his spiritual dominion. Stupid Exeter Hall, English philosophy, asleep with its eyes open, in a state of somnambulism, may sneer or be aghast at this; but this is the very truth, which neither logarithms, nor the differential calculus, nor the number of the beast, nor Mr. Fleming's

prophecy, nor the editor of the 'Standard,' nor any other authority now extant, will be able to disprove in the year 1848."

THE NUMBER OF THE BEAST.

The number of the beast has called forth a great amount of speculation, and a great many ingenious plans of obtaining it. I have seen nothing as yet with which I am satisfied, and prefer waiting for further developments. It will be known and appreciated when it becomes a test. May God preserve both writer and reader from receiving it!

REMARKS ON THE FOREGOING EXTRACT — ANTI-CHRIST.

From this article of the "Tablet," we learn what they say will be news to "Exeter Hall people;" it will be so to Protestants in general. But it is not to us: we have for years believed, and publicly taught, that the most favorable circumstance which could happen to the Catholic Church, for its universal triumph, would be the dissolution of the temporal power of Rome. But it is a circumstance which should cause every Catholic to pause and reflect. The doctrine of the Catholic church is, *that Anti-christ shall come*, when the Roman government ends. The falling away, or *apostasy*, of 2 Thess. 2d chapter, they interpret as a *revolt* from the Roman government. It was partial in *Luther's* day; it will be uni-

versal preceding Anti-christ's appearance. If this doctrine of the Catholic church is true, and the Roman government should end this year, as the "*Tablet*," in the foregoing, admits it probably will do, it is a matter of deep interest to every Catholic to mark the power that shall next be exalted, with the most untiring vigilance. It may be that they will, some of them, perceive that the mystery of iniquity does already work, and that when the Roman government, which now hinders, as they believe, shall be taken away, that the *lawless one* may stand disclosed, not as a new power, but as one who has long claimed the homage of the world, but has not succeeded, on account of his temporal power. It may be, that the *Tablet*, after all, will find, after the hinderance of Anti-christ is removed by the fall of the Roman *government and capital*, a Catholic pope in Jerusalem, sitting in the temple of God, showing himself that he is God. I would ask the *Tablet*, if such should be the case, whether he would not be *the Anti-christ*, the son of perdition, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming? There is good sense, philosophy, and truth, in what the *Tablet* says on the subject of the spiritual and temporal powers; and his keen rebuke of the stupidity of *Exeter Hall* is fully deserved. May it produce its effect. May the *Tablet*, also, look at the *result*.

THE JUDGMENT OR EXECUTION OF BABYLON —
REV. XVII.

This chapter is, at the present time, in the estimation of the writer, the most important chapter of the prophetic Scriptures, because it seems to show, very definitely, our own day, and affords us a knowledge of the times and seasons. It is an illustration of the character and doom of Babylon; and also determines the identity of the beast of the Apocalypse. The execution or judgment of the great whore of Babylon, will disclose the beast, so as to render all inexcusable who worship him or receive his mark afterward. Hence, the power and propriety of the cry of the third angel, Rev. xiv., after the fall of Babylon.

Rev. xvii. 1—7: “And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I

wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns."

There are four symbols in this vision which demand attention: 1, *The woman*; 2, *The beast*; 3, *The seven heads*; 4, *The ten horns*. Again, the destiny of the woman, the beast, the heads, the horns, are points of interest; and all these will be examined in order.

The angelic promise to tell the *mystery* of these symbols, and then the explanation of each in order, affords great encouragement to hope we may understand them. In this investigation, we will commence with the woman, and take the angel's salutation.

THE WOMAN.

Verse 18: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

1. This woman rode to her judgment on a beast or government.

2. The woman is, or represents, that great city which reigneth over the kings of the earth.

What great city was the mistress of the world, the seat of universal empire, under the last of earthly empires? But one answer can be given to this. *Rome*, alone, bears this honor. She is the last seat of universal empire; she was such in John's day; she has been since; she must be the city meant. To say it is the Church of Rome, is to speak not only without authority, but directly against

authority — the authority of the angel who explained the matter. He said, she “is that great city.” Who then will presume to say he means something else, and undertake to correct and explain the angel’s explanation?

But the explanation of the seven heads, in verse 9, sheds further light on the subject.

Verse 9: “And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.”

That the city of Rome was built on seven hills is a matter so notorious that we need not dwell on it at all. She is thus more positively identified as the subject of the prophecy.

Again, Rome is saturated, literally so, with the blood of the saints, and the blood of the martyrs of Jesus, beside what has been done by her authority, in other places.

THE BEAST.

The next symbol in order is the beast himself.

Verse 8: “The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder (whose names were not written in the book of life, from the foundation of the world) when they behold the beast that was, and is not, and yet is.”

The symbolical import of a beast, or wild beast, is so distinctly given in the 7th of Daniel, that there is no necessity of repeating it here. It was there said, “These great beasts which

are four, are four *kings*, which shall arise out of the earth." Also, "The fourth beast shall be the fourth *kingdom* upon the earth."

Thus, *a beast* is defined to mean a kingdom, and must be so understood in this place. But what is the beast of this chapter?

1. It is the government which carries the woman to her judgment. We know what government supports the woman now. And the present is either to give way and give place to another form of Roman government, or this papal government is the apocalyptic beast.

2. It is said of this beast, that he was, is not, and yet is; or he shall ascend out of the bottomless pit, and go into perdition.

That the papal government did exist from A. D. 538, and was then abolished, and ceased to be for a time, in 1798, 1799 and 1800, and then came up again, has already been proved. It therefore, bears this mark of identity.

3. All who dwell on the earth, whose names are not written in the book of life, &c., shall wonder, when they see the beast which was, is not, and yet is. Pope Pius IX. has done more to make the world wonder than all the popes who preceded him for three hundred years. Turkey has bowed to him; so have England, and the United States, and opened official intercourse with Rome. Russia has done the same. Popery, everywhere, spreads. The article from the *Tablet* shows what England is doing for the spread of the pope's

dominion; and it is true to the letter. The wonder is, that shrewd, keen-sighted Protestants cannot, or do not, see it.

THE SEVEN HEADS.

These are defined in verses 8 and 9. The first definition has already been examined. They mean seven mountains on which the woman sitteth. They are the seven hills of Rome. But they have another meaning.

Verse 9: "And here is the mind which hath wisdom, the seven heads are seven mountains, on which the woman sitteth."

These are usually defined to mean the seven different forms of Roman government; but from this view I must dissent. Mark well the text: "Five are fallen, one is, the other is not yet come, and when he cometh he must continue a short space. And the BEAST, even he is the EIGHTH, and is of the seven, and goeth into perdition." If the beast is the papacy, and is the eighth link of the chain, and is also the last, then what preceded the papacy in the dominion of Rome? The answer is found in the acts of Justinian, emperor of Constantinople. He conquered the Ostrogothic kingdom of Rome, to make way for the pope, in 538. But what preceded the barbarian kingly power of Rome — THE EMPIRE?

In 476, A. D., the Heruli conquered and ended the Roman empire of the west. The barbarian kingdom continued from 476 to 538, a period

of sixty-two years only. The empire existed in the days of John, and was of course the sixth head or link in the chain. Greece, or the empire of Alexander the Great, preceded Rome. The Persians gave place to that Greek empire, and were the fourth link. Darius, the Median, took the kingdom from Belshazzar, and was the third link. The Chaldeans preceded the Medes. But who preceded the Chaldeans in the chain? Clearly the Assyrians, who began with Nimrod, great-grand-son of Noah; Gen. x. 10. Some object to Media and Persia being considered as distinct heads, and would rather introduce Egypt into the chain. I have two objections to this view:

- ① Egypt never was a link in the chain; she enslaved and led captive the king of Judah, and the Jewish people, that is true; but she never belonged to this succession of kingdoms.
- ② Media and Persia are, in fact, two distinct heads or empires, and are so considered, both in prophecy and history. First, in prophecy, Isa. xiii. 17; Dan. xi. 1, 2. Secondly, in history, Dan. v. 30, 31; Dan. ix. 1 and x. 1; Ez. i. 1. I am led, therefore, to the conclusion, that these two kingdoms, although combined two years after the taking of Babylon, are designed to be understood as two links in the chain. It is then entire, from Nimrod to Christ's second coming to cast the beast into the lake of fire; Rev. xix. I will repeat the kingdoms again: Assyria, Chaldea, Media, Persia, Grecia, Imperial Rome, Barbarian

kingly Rome, Papal Rome, which goeth into perdition.

THE TEN HORNS OF THE BEAST.

The ten horns are explained in verses 12, 13:

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.”

These are not identical with the ten horns of the fourth beast, in Dan. 7th chapter; for they preceded the little horn, which plucked up three of the first horns by the roots. But here are ten horns on this beast which bears the woman to her execution, and which, as we shall see, are the executioners of the woman. They are kings which are not kings, but have the power of kings; or have power *as* kings one hour with the beast.

THE DOMINION OF THE POPE.

His temporal sovereignty extends over the States of the Church, and his capital is Rome. His subjects number about 3,000,000, out of about 17,000,000, the population of all Italy. Italy is divided into ten governments, beside the papal territory: *Naples, Sicily, Tuscany, Sardinia, Parma, Modena, Monaco, Lombardy, Venice* and *St. Mareno*. Lucca was an independent government, until the duke abdicated his power, and it has been absorbed by the other States of Italy. Sicily, until

this spring, was a part of the kingdom of Naples, but is now free. Lombardy and Venice, until this spring, were parts of the Austrian empire, but are now sovereign states. Thus there are, by a singular providence, left just ten governments in Italy, beside the papal government.

THE ALLIANCE OF ITALY.

The liberal movements of Pope Pius IX. excited the jealousy of Austria, and a movement was made to over-awe him. This excited all Italy, and has produced the Italian LEAGUE. This league unites all Italy in a confederacy, of which the pope is the head, for Italian defence against foreign interference with their affairs. The people have called on the pope to convoke the Italian Congress, and to preside over it. Charles Albert, king of Sardinia, is the Commander in Chief of the Italian armies; but still he has not power to declare war, either in his own name, not yet in the name of Italy, any more than any governor of a state in this union could do it, after he had repelled an invader of his soil. So that when the Austrian army was driven from Italy, by the allied armies under Charles Albert, they paused, and called on the pope to declare war against Austria. This is conclusive evidence that they look on him as the head of the league. Northern Italy entered readily into this arrangement. The king of Naples, however, resisted, until

compelled by his people to send ten thousand men, and means of support, for the common cause.

By the arrival of the *Britannia*, on June 24, we have the following item: "A letter from Turin, of the 4th ult., (May,) announces that deputies from Sicily had arrived at the headquarters of Charles Albert, with proposals for the annexation of Sicily to THE NEW ITALIAN KINGDOM." A subsequent arrival informs us of the consolidation of all northern Italy, and the pope's pledge to go to Milan to crown Charles Albert king of Italy, and give him the old iron crown. Thus, all seem to have one mind, and to have given their power and strength to the beast, as foretold in the text.

Again, verse 17 speaks to the same effect:

"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

This is the very term used in reference to Italy at this time, "*The new Italian* KINGDOM." They do give their *kingdom* or confederacy to the beast, and will do it till the words of God shall be fulfilled.

THE EXECUTORS OF JUDGMENT.

The angel promised to show John the judgment of the whore; and here we have it.

Verse 16: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

How much like the present time ! The wrath of the Italian people at the pope, for refusing to declare war against Austria, came well nigh producing the result. The crisis passed, and tranquillity seems again restored in Rome, at the time of writing this paragraph. But how soon that fickle people will break forth again, and, in a paroxysm of fury, make their home desolate, Heaven only knows. How long the hour of joint reign is to be, I am undecided, It has the appearance of a definite period; *mian ōran* — one hour. If definite, I think it will be about fifteen days after the league is completed. Time will determine its import.

It is this combination which shall make war with the Lamb, or form the nucleus of the army, who shall meet him in the battle of Armageddon.

Verse 14 : “ These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings ; and they that are with him are called, and chosen, and faithful.”

Is there not reason to believe this new kingdom, coming up as an accomplice of the beast, will prove to be the false prophet, or two-horned beast, and that the proud title of Charles Albert, inherited from the crusades, king of Sardinia and king of Jerusalem, may have something to do with the pope's sitting in the temple of God at Jerusalem, showing that he is God ?

The passing events are disclosing the beast

to an extent hitherto unknown, and the fall of Rome would be a crowning mark, so as to render all inexcusable, who should afterward worship the beast and receive his mark. Hence, the propriety of the cry of the three angels, in the 14th of Revelation, beginning verses 6, 7 :

“ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying, with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven and earth, and the sea, and the fountains of waters.”

That there has been such an enunciation made to the world that the hour of his judgment is come, this generation cannot deny. It has gone to the four winds of heaven. This is to be followed by another messenger, as in verse 8 :

“ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

A comparison of this voice with the 1st and 2d verses of Rev. 18th chapter, will show they are the same :

“ And after these things I saw another angel coming down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”

This, let it be remembered, follows the judgment of the great whore, as related in the 16th verse of the 17th chapter.

Therefore, we conclude the 8th verse of the 14th is an enunciation of the same event, the burning of the city of Rome. But listen to the third angel, verses 9, 10, 11 :

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up forever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

So dreadful wrath is nowhere else denounced on the workers of iniquity ; and there must be a cause for it. That cause is found in the 13th chapter. To make it more impressive, I will place the two claims, or the claim and warning, side by side :

Rev. xiii. 11—17.

THE BEAST'S CLAIM.

“And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast,

Rev. xiv. 9—11.

GOD'S WARNING.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his in-

whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

dignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Men can have their choice, — submit to the beast, and be lost forever; or listen to God, refuse the beast, and suffer the consequence. There will be but two sides. I have already shown how the line will be drawn, and who will worship the beast. It is found, Rev. xiii. 8:

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

Nothing short of true piety can be of avail in that hour of temptation which shall come on all the world to try them that dwell on the earth; Rev. iii. 10.

The rapid strides of Romanism, the world over, clearly shows that the day cannot be far distant when the papacy will make a dreadful onset, and there will be no way of escape except by the coming of Christ.

The question of the kingdom of God will yet be *the question of questions* among all Christians; whether the Man of Sin is the head of the everlasting kingdom, or whether they are to wait for the Lord from heaven. No sort of miracle or sign, or lying wonder, will be wanting to deceive men. Thus, both Christ and his apostles have taught us. There is but one safe path, and that is to hold fast the word of Christ: “Behold, I have told you before,” he said; “wherefore, if they shall say unto you He is in the desert, go not forth; He is in the secret chamber, believe it not; for, as the lightning which shineth out of the east even unto the west, so shall also the coming of the Son of man be.”

MODERN MIRACLES.

No man is safe in receiving a miracle, however specious, at this day, in proof of the truth

of any sentiment, or divine mission of any teacher. If a man comes with the doctrine of the Bible, which we admit to be a perfect and sufficient rule of both faith and duty, we need no miracle to establish it, for it is already established. But, "though we or an angel from heaven, preach any other gospel than therein taught, let him be accursed." So said the Apostle Paul; so will say every true minister of the gospel.

The New Testament nowhere teaches us to look for miracles in the last days, except from false Christs and false prophets; *and they shall show great signs and wonders*, and shall deceive, if it were possible, the very elect. How did the Saviour tell us to know whether to be moved by such things or not? Is it by counteracting miracles? By no means. But "*Behold, I have told you before.*" It is only by an appeal to God's written word we are to stand. For one, there is nothing which would more certainly convince me of the identity of an impostor than a pretence to miracles. Christ has forewarned me against them, and has given me no authority to look for them. Neither pretences to a divine mission, nor superior sanctity, should be received on the strength of any pretended miracle, or bodily exercise, or sanctimonious spirit. The fruits of men, compared with God's word, should alone decide us on these points. I feel deeply on this subject, and must write strongly. Beware! beware! in these days of peril and

deception. Signs and lying wonders, with all deceivableness of unrighteousness in them that perish, are to be the order of the day.

THE SEVEN LAST PLAGUES.

The seven last plagues are a subject of deep interest, and will receive a share of attention. The fifteenth chapter of Revelation opens by presenting, *as it were*, a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God, &c. By this we are to understand that the trial of the beast is over, and those who resist him and go through will see clearly where they are, and will be perfectly safe from their foes, as Israel were after passing through the Red Sea. And this position they will occupy while the seven last plagues are being poured out on their enemies. Then the promise will be true, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." But yet it will be before the coming of Christ or the rapture of the saints. The days of tribulation will be shortened for the sake of the elect. Blessed will those be who endure and overcome the beast and his image and mark and name, and reach that day of perfect light and safety. In this position the saints will remain during the seven last plagues; for it is only after the sixth, and

while the 7th is pending, the Saviour says, "Behold, I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

I formerly thought the second advent would precede the plagues, and construed the above admonition as a caution for us now, and not as bearing on that particular time. But I confess it is more in harmony to understand it as bearing on that point of time. I do not like forced constructions of Scripture at all. Under the 7th vial Christ will come.

There are various reasons why I regard the seven last plagues as future, but the most strong and important reason is, that the very first affects the men who have the mark of the beast, and those who worship his image. If that image is future, and the worship and mark, as a test, are future, so are the seven last plagues. Their effects will be literal.

THE VIALS AND THEIR EFFECTS.

Rev. xvi. 2: "*The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men who had the mark of the beast, and upon them which worshipped his image.*"

Some of those will be alive who HAD the mark of the beast in his day; and those will be alive who "*worshipped his image.*" The *beast* will have passed and the *image* be alive.

"*Noisome and grievous sore.*" This will be best illustrated by referring to Ex. ix. 8—11:

“ And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh ; and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven ; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boil ; for the boil was upon the magicians, and upon all the Egyptians.”

Why will not the antitype be as real and literal? Verses 3—7:

“ And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man ; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters : and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.”

In illustration of these two vials, read Ex. vii. 17—21 :

“ Thus saith the Lord, In this thou shalt know that I am the Lord : behold I will smite with the rod which is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink ; and the Egyptians shall loathe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may

become blood ; and that there may be blood throughout the land of Egypt, both in vessels of wood and in vessels of stone And Moses and Aaron did so, as the Lord commanded : and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants ; and all the waters that were in the river were turned to blood. And the fish that was in the river died : and the river stank, and the Egyptians could not drink of the water of the river : and there was blood throughout all the land of Egypt."

This judgment will be a retribution for "the blood of the saints." Verses 8—11 :

"And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and sores, and repented not of their deeds."

The scorching of fire, in the midst of their trouble, will be terrible in the extreme. Ex. x. 21—23, will illustrate the fifth vial :

"And the Lord said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven ; and there was a thick darkness in all the land of Egypt three days : they saw not one another, neither rose any from his place for three days : but all the children of Israel had light in their dwellings."

What a terrible scene ! with all their grievous sores, blood to drink, — stagnant blood, —

and putrid fish filling the waters, scorched with burning heat; and then, to crown the whole, the whole kingdom of Anti-christ is to be full of darkness. O, what a picture of woe! Reader, make haste to escape it! "Watch ye, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man." Verses 12—16:

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

The sixth vial is to prepare the way for the battle of that great day of God Almighty. The three *unclean* spirits like frogs, go forth from the beast, *popery*; the dragon, *the devil*, *the genius of the imperial power*, (for the Mahomedans now possess the imperial power of the east;) and the false prophet, *the two-horned beast*, *or the new Italian kingdom*. These are all the spirits of devils, working miracles, or prodigies, like the magicians of Egypt, by which Pharaoh was deceived and fought against God and his hosts even to the last. So the world of the ungodly will be deceived, and

gathered against him that sitteth upon the horse and his army, with the vain hope of triumph. They will go to gather the kings of the earth, and of the whole world, to the battle of that great day of GOD ALMIGHTY. The great river Euphrates will be as literally dried up, to make a highway for the nations to come to that battle, as the Red Sea was for the Israelites to pass over dry-shod.

That the kings of the earth and of the whole world will be gathered together to battle against Christ when he shall appear in his glory, appears to many to be exceedingly incredible; because they must know, it is said, that they cannot prevail. So might Pharaoh have known that he could not conquer Israel, after all the manifestations of God's power which he had witnessed; but yet he rushed madly on, with his eyes open, time after time, into ruin. Why did he do it? I answer, "*the spirits of devils,*" in his magicians, deceived him. "The magicians did so with their enchantments." So "*the spirits of devils,*" with their miracles and prodigies, will deceive the kings of the earth and of the whole world,—not to pursue the saints into the Red Sea, but to go up to battle with the great KING OF KINGS, AND LORD OF LORDS, HIMSELF.

The Lord has declared this gathering of the nations by the mouth of his prophets. Joel iii. 1, 2:

"For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I

will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations and parted my land."

Also, verses 9—16, of the same chapter :

"Proclaim ye this among the Gentiles : Prepare war, wake up the mighty men, let all the men of war draw near : let them come up : beat your ploughshares into swords, and your pruning-hooks into spears, let the weak say I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about ; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat : for there will I sit to judge all the heathen round about. Put ye in the sickle ; for the harvest is ripe : come, get you down ; for the press is full, the vats overflow ; for their wickedness is great. Multitudes, multitudes in the valley of decision : for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord, also, shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the Lord will be the hope of his people, and the strength of the children of Israel."

The same great event is likewise predicted by Zephaniah, iii. 8 :

"Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey ; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger : for all the earth shall be devoured with the fire of my jealousy."

From these, and many other passages which might be quoted, it is clear that God will gather all the nations of the earth together to

the battle of the great day. The kings of the earth and their armies will be "gathered together, to make war against him that sat on the horse, and against his army;" Rev. xix. 19.

"*The great river Euphrates*" will be as literally *dried up* to make way for the kings of the eastern world to come up to Jerusalem and Palestine to that battle, as the same river was dried up before Cyrus, when he entered and took the city of Babylon; or as the Red Sea and River Jordan were dried up, to make a highway for Israel through their bed. The effects of the sixth vial will be, *first*, to dry up the waters of the river, to make a highway; and, *secondly*, to send forth the spirits of devils to deceive, by miracles, the kings of the whole earth, and their armies, and gather them.

Being gathered by the sixth vial, under the seventh vial the battle will be fought. Verses 17—21:

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Let us now carefully mark the instrumentalities by which the battle will be fought, on the part of the Lord and his saints.

"Into the air." Denoting an all-pervading and universal judgment.

"Saying, It is done." It is the last vial, and under it all the judgments of God are to be consummated, — the wicked be swept from the earth, and the conflagration of the world take place.

"There were voices." The voice of the Lord is to be heard in that day, declaring his wrath upon his enemies. Joel iii. 16 :

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the Lord will be the hope of his people, and the strength of the children of Israel."

Jeremiah xxv. 30, 31 :

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation ; he shall mightily roar upon his habitation : he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come, even to the ends of the earth ; for the Lord hath a controversy with the nations ; he will plead with all flesh ; he will give them that are wicked to the sword, saith the Lord."

"And thunders and lightnings." Ex. ix. 23 :

"And Moses stretched forth his rod toward heaven : and the Lord sent thunder and hail, and the fire ran along upon the ground."

As truly as the thunders and lightnings of

Jehovah came on Egypt, and destroyed the Egyptians and the produce of the field, so truly it will come on the ungodly world, when God fills up the cup of his fury.

"A great earthquake such as never was since men were upon the earth, so mighty an earthquake, and so great." The terrors of an earthquake are more easily experienced than described. What can exceed the terrors of such a scene? But O, when it shall not desolate a single city only, but desolate the globe! For *"the GREAT CITY,"* Rome, *"was divided into three parts, and the CITIES OF THE NATIONS FELL."* They were laid in a heap of ruins. Think of ten thousand human beings buried in the ruins of the earthquake at Saint Domingo, in 1847! But what is that to the time when all the cities of the earth are destroyed at a stroke, by the power of Omnipotence; when *"every island shall flee away, and the mountains are not found!"* What a picture is presented of this scene of destruction in Ezek. xxxviii. 19, 20:

"For in my jealousy, and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground."

It is at that time God will fulfil his promise, to *"shake not the earth only, but also heaven;"*

that what can be shaken may be removed; and that the things which cannot be shaken may remain, even the kingdom of the saints, which cannot be removed, but must endure forever and ever.

"And there fell on men a great hail out of heaven." This is the most dreadful of all God's judgments. After the cities fall, the islands flee away, the mountains, walls, fences and steep places, are all thrown down, and no place of refuge is found; then the overflowing hail storm follows on the naked heads of a guilty race. Think, reader, for a moment, of this terrible scene. Think of Egypt again. Ex. ix. 22—25:

"And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there were none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field."

And is God less faithful to fulfil his threatened judgments now than in the days of old? Or is he less able to do it? No, in no wise. For the treasures of the hail are still his. And to the wicked God has given the assurance (Isa. xxviii. 17) that he "will lay judgment to the line and righteousness to the plummet,

and *the hail* shall sweep away your refuge of lies." It will satisfy you that God is in earnest in his denunciation of wrath. How awful, too, the view given of the same scene, Ezek. xxxviii. 22:

"And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone."

"*Every stone about the weight of a talent.*" *Richard Watson*, in his Bible Dictionary, says, a talent is a hundred and twenty-five pounds. Others say ninety-six pounds, and some sixty pounds. Whichever it may be, nothing could stand before such a shower. A hail-stone falling from heaven, would produce all the effect of a lead or iron ball of the same weight. What could endure a shower of cannon balls falling from heaven, each one weighing one hundred and twenty-five, or even sixty pounds? Yet God's mouth hath spoken this word. The following account, from Fisk's Travels in Europe, will give the reader some faint idea of the power of such a storm; and how perfectly easy it will be for the Almighty to prepare such an engine of destruction:—

"The University of Padua once had 18,000 scholars, but like all the other universities of Italy, it is greatly fallen. It has able professors, however, and lecturers in the various departments, with a library of 100,000 volumes. The most prominent department is that of medicine.

"There is a beautiful public square in this city, surrounded with statuary, all of which is now, from an extraor-

dinary cause, in a very mutilated state. In 1835, there was a violent hail-storm of stones as large as cannon balls, which fell, in twenty-seven minutes, to the depth of one foot and a half. It broke in the tiles of the roofs of a great many edifices, and made great havoc of the trees, and broke off the fingers, arms, noses, &c., of this extensive company of statues."

Such a storm of hail as this must be dreadful, the stones the size of cannon balls. But what are such hail-stones when compared with those spoken of under the seventh vial? Reader, have you found a refuge from such a storm? The only place of refuge is the name of the Lord of hosts.

"*The battle of that great day of GOD ALMIGHTY.*" It is not man's battle; but God's. Let us look again at its terrors, as described by Jeremiah, xxv. 15—17, 26, 30—33:

"For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach, shall drink after them. Therefore, prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the

sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."

Such a war of extermination God has declared; and he will accomplish it. There will be no refuge then left. It is the day described in Proverbs i. 24—33, when the wicked shall call, but God will not answer, but will laugh at their calamity, and mock when their fear cometh; when their fear cometh as a desolation, and their destruction as a whirlwind; when distress and anguish cometh upon them. The Lord have mercy on the impenitent *now*, and save them before the terrible day overtake them!

The same great battle is described in the 38th and 39th chapters of Ezekiel. Gog and Magog are all the devil's armies, whether before or after the second or final resurrection. After the Lord has taken his people out from the earth, all who are left constitute Gog and Magog.

The 37th chapter describes the first resurrection, the gathering of the whole house of Israel from their graves, bringing flesh and sinews upon them, covering them with skin, putting his spirit within them, as the vital principle, and bringing them into the land of Israel. Then David, or Christ, the heir of David's throne, is to be king over them forever. They

shall never more be dispersed or plucked up out of the land of the saints.

Then follows, after thus harvesting the wheat by Christ, in the resurrection of the just, the vintage, when the wicked are to be destroyed. In a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we be changed. See 1 Cor. xv. All these will be caught up to meet the Lord in the air. See 1 Thess. iv. They are to stand on the sea of glass mingled with fire; having the harps of God, and sing the song of victory and deliverance, as did the Israel of God, when they stood on the eastern bank of the Red Sea, and their enemies were forever left behind, overwhelmed in ruin. It was not until they had passed the sea that the tribes were marshalled according to their tribes, and their government organized under Moses. So now our prophet, like Moses, will bring his people from their enemies' land, to a place of safety; then organize his kingdom on the sea of glass. This kingdom, thus organized, will smite the image of Dan. ii., on his feet, and grind the whole to powder. First it is said the stone will do it; then that the God of heaven will set up a kingdom which shall do it. The stone and kingdom, then, are identical. The kingdom of Christ, thus organized, will come down according to the prediction of Enoch, the seventh from Adam. Jude's Epistle:

“Behold, the Lord cometh with ten thousand of his

saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, and hard speeches," &c.

Then, too, the second Psalm will be fulfilled, where it is promised Christ that he "*shall break*" the kings of the earth, the rulers, the Gentiles, or heathen, together with the unbelieving people of the Jews who rejected him, "*with a rod of iron, and shall dash them in pieces, like a potter's vessel.*"

He will then, also, as he has promised in Rev. ii., give to them that overcome, power over the nations to rule and break them with a rod of iron, as he has received of his Father. The saints are to be joined, in judging the world, with Christ. "*This honor have ALL his saints.*" They will not sit to try and pass sentence on the world; this is not their prerogative, but the Lord's; but to *execute* the *judgment written*, is the prerogative of the saints. Ps. cxlix. 5—9:

"Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

The Lord, and all his saints with him, is to come down on the Mount of Olives, to fight the battle and drive out all the wicked from Jerusalem, and take possession of the place

and fight the battle spoken of by Ezek. xxxviii. and xxxix. The scenes of the last day will not be filled up instantaneously, as we have been accustomed to think. The old Israelites were seven years, after entering the land, in subduing their enemies, before they enjoyed their sabbath, or year of rest. So Ezekiel tells us, that the whole house of Israel will be seven years (literal years) in burning up the weapons of their enemies; and seven months after the battle in burying the dead bodies of the wicked, on which both beasts and fowls have feasted at the supper of the great God; and then men of continual employment will be appointed to cleanse the land of dead bodies and bones.

But, says an objector, you do not suppose the glorified saints will be set at work to bury the wicked? That is too absurd and humiliating a thought! Indeed! why so? If God has thought that "*it shall be to them a RENOWN*," as he has declared it shall be, (Ezek. xxxix. 13,) why shall we be displeased? We can know nothing of the future, except what is revealed; and if God has revealed that Israel, when brought back from their graves to eternal life, shall bury the dead bodies of the wicked, it will be so. That it is revealed, cannot be denied, until we deny the word of God.

If the saints are to remain on the earth until the judgments are all executed, it is more reasonable that they should bury the dead, than

that they should be left upon the earth to pollute it in a long time.

The same great battle is described in Rev. xix. 11—21. The two scenes, as described by Ezekiel and John, are so nearly alike, that we cannot fail to perceive that they refer to one and the same event.

THE CLOSING SCENE AND MILLENNIUM.

The exultation of all God's saints in heaven and earth, over the destruction of great Babylon, as recorded in the 18th chapter, is followed in the 19th by an enunciation of the marriage of the Lamb having come.

Then, commencing with verse 11, we have a description of the battle of that great day of God Almighty; a battle to be fought between Christ and his saints and the beast, and the kings of the earth and their armies.

Rev. xix. 19—21, and chapter xx. 1—6:

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that had worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is

the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw the thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Here is the realization of what is pointed out in the 17th chapter. The beast is the eighth head, and goeth into perdition. The ten horns of the beast, embodied in the new Italian kingdom, receiving and exercising, in the character of the two-horned beast, or false prophet, all the power of the first beast, before or in the presence of the first beast, is to be in that battle with the Lamb; and the Lamb is to overcome them, for he is LORD OF LORDS AND KING OF KINGS. Accordingly, both the beast and false prophet share the same fate, that of being cast alive into the lake of fire and brimstone.

The remnant — the kings of the earth and their armies — are to be slain by the sword of him that sitteth on the horse, which sword proceedeth out of his mouth. And all the fowls are to be filled with their flesh.

Then the devil himself, in his own proper person, is next taken and bound, and shut up in the abyss for a thousand years. And the martyrs, and all who have not worshipped the beast nor his image, nor received his mark, shall live and reign with Christ a thousand years. But the rest of the dead lived not again till the thousand years are finished. This is the first resurrection.

THE MILLENNIAL QUESTION SETTLED.

If the view of the beast and false prophet — the worship, image, and mark, of Babylon and its fall — are at all correct, then no *candid* mind can fail to see that the millennium is yet to come; that the doctrine of the thousand years is past, is a most crude undigested mass of nonsense. I say if these views are correct at all; for I do not assume any degree of infallibility in this interpretation. But still I think there are some facts presented which cannot well be got over.

MILLENNIAL PROBATION.

If the beast, false prophet, and image, are yet to make their demonstration, and all who dwell on the earth shall worship him, whose names are not written in the book of life, as we are assured they will; and if it is true that "If any man worship the beast and his image," &c., "the same shall drink of the wine of the wrath of God," &c., then the fate, yes, the

eternal fate of the whole human race will be decided by that transaction. There is no room for such a probation afterward. *That is settled.*

THE FIRST-FRUITS OF THE HARVEST.

Rev. xiv. 1—5: “And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers, harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with woman; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.”

The first-fruits redeemed from the earth, were manifestly the saints which arose and came out of their graves after his resurrection. Matt. xxvii. 52, 53:

“And the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

These are they to whom Paul refers, Rom. viii., whom God did foreknow, and predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Them he called, justified, and glorified.

He refers to them again in Heb. xii.: the general assembly and church of the first-born which are written in heaven, already in the heavenly Jerusalem.

This being the first-fruits unto God and the Lamb, the harvest introduced in the latter part of the chapter, is to be like it. But before it arrives, the three angels take their flight. The first announces universally, "*The hour of his (God's) judgment is come;*" which has manifestly been done in our day.

The second follows, saying, "*Babylon the great is fallen,*" &c., which is manifestly pending.

The third follows them, saying, "If any man worship the beast and his image," &c., "the same shall drink of the wine of the wrath of God."

The way is preparing also for this great crisis. Here is the patience of the saints tested, and those made manifest who keep God's commandments. Rev. xiv. 13:

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

From this time, the enunciation of the third angel, those who die in the Lord are more blessed than those who live, for they rest from their extreme toil, weariness, and exhaustion. It will be a time of dreadful peril. Then follow verses 14—16, the harvest of the earth,

which our Saviour says, Matt. xiii., is the end of the world.

Thus we are clearly brought down, on the direct road, to that crisis, and that great day is near and hasteth greatly.

THE TWO WOES.

The first and second woes of Rev. 9th chapter, must not be passed without notice.

Verses 1—6: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came locusts out of the smoke on the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented FIVE MONTHS."

There is a very general agreement, at the present day, among prophetic expositors, that the subject of this prophecy is Mohammedism. I shall not, therefore, enter into a particular explanation of the various figures used in the prophecy, but take it for granted that those who thus apply it are correct, and confine myself principally to the examination of the prophetic periods mentioned in the chapter, and endeavor to show their fulfilment. If this can be done, it is in itself the strongest evidence

that a right application is made of the prophecy, when it is applied to Mohammedism.

The first prophetic period which occurs in the chapter, is in the 5th verse; "*that they should be tormented five months.*" A prophetic month consists of 30 days, as in Rev. xiii., and each day represents a year. Five months will amount to 150 years. During 150 years the locusts (or warlike armies of horsemen) which came out of the smoke, (the Mohammedan errors,) for the propagation of his religion, were to torment a certain nation of men. But what nation? And when were they to begin the work? These are questions to be settled.

I shall endeavor to determine the first question by settling the second. *When, then, were the Mohammedan armies to commence their torment on a certain people for 150 years?*

Verse 10, the period is again referred to. "And their power was to hurt men five months." The 11th verse pointed out the time when those months were to commence. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, (that is, a destroyer,) but in the Greek tongue he hath his name Apollyon," (destroyer.)

The beginning of the five months, then, is when these armies *have* ONE *king* over them, of the character above described.

After the death of Mahomet, his followers were divided into various factions, under sev-

eral leaders. In this state they continued until the close of the 13th century. They were then united under one government, under Othman, the founder of the Ottoman or Turkish empire. The founder of the government, as well as the government itself, was truly described when called Abaddon, or Apollyon, a destroyer.

But this king was to be the *angel* or *chief minister*, of the bottomless pit, or of the religion which arose from thence under Mahomet. Such was Othman; and such have been his successors. Like the Pope of Rome, the Turkish Sultan has exercised supreme power, both civil and ecclesiastical, throughout his dominions. This empire was established A. D. 1299. "And on the 27th day of July, 1299, Othman first invaded the territory of Nicomedia," to commence his attack on the Greek empire. (See Gibbon's History of the Decline and Fall of the Roman Empire.)

Beginning in 1299, the 150 years would end A. D. 1449. In that year, John Pelealogus, the Greek emperor, died, and left no children to succeed him to the throne; and his brother Constantine Deacozes was to succeed him. But, from some cause or other, although it was a time of peace, before he dared to ascend his brother's throne, he sent ambassadors to Amurath, the Turkish Sultan, to ask his permission; and having obtained it, he assumed the government of the empire. Thus, for 150 years, from 1299 to 1449, although the two powers were almost continually engaged in broils and conten-

tions, yet the Turks could not prevail against the Greeks. "Their power was to torment," by sudden excursions. Thus far they might go, but no further. The 150 years ended, and with it virtually ended the Greek empire; because from that time the Greek emperor only reigned by permission of his deadly foe. Thus closed the sounding of the fifth angel, and thus ended the first woe. The men, then, which they were to torment were the Greeks.

Verses 12—15: "One woe is past, and behold there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men."

One woe ended with the five months or 150 years, and two more were to succeed it. The second woe began when the sixth angel began to sound. The same power which had restrained the Ottomans to the work of tormenting men five months, on the sounding of the sixth angel, commanded that restraint to be taken off. "*Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed.*"

"The four angels" are the four principal nations of which the Ottoman empire is composed, located in the neighborhood of the Euphrates. They had hitherto been confined to the work of tormenting the Greeks, without po-

litically putting them to death. But from this time they were to slay, politically kill, that nation.

Accordingly, when the 150 years ended, the Turks were loosed, and the independence of the Greeks ceased, by their voluntarily acknowledging that they only existed politically by the permission of the Turkish Sultan.

But the duration of their dominion over the Greek empire is limited to "*an hour*," 15 days; "*and a day*," one year; "*and a month*," 30 years; "*and a year*," 360 years; the whole amounting to 391 years and 15 days. Both periods, *the 150 years, and 391 years and 15 days*, are 541 years and 15 days. The first period was fulfilled, and the four angels were loosed. Hence, we may expect, that when the second period closes, with it will close the reign of the Ottomans in Constantinople. If the time for commencing the periods was at the time of the first onset of the Ottomans upon the Greeks, July 27th, 1299, THEN THE WHOLE PERIOD WILL END IN AUGUST, 1840.

All observers of the signs of the times must acknowledge that, from present appearances in the eastern world, there is nothing improbable in the idea that the Turkish power will fall in the course of the present year. If it does, we shall be furnished with another demonstration of the fulfilment of the prophetic periods, and shall be able to decide with certainty that the 9th chapter of Revelation predicts the Moham-medan governments. The conclusion, also,

that the sounding of the last trump is at the door, will be inevitable and irresistible to all who believe the word of God.

I wish to invite the reader's particular attention to this point. It is, on some accounts, the most important event of time predicted, and to take place in futurity. After the fall of Constantinople, or the Turkish power located there, we may not look for any very signal event to take place as an index of the coming of the Lord, until the mystery of God is finished.

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been — whether it has corresponded with the previous calculation.

I SHALL NOW PASS TO THE QUESTION, HAS THAT SUPREMACY DEPARTED FROM THE MAHOMETANS INTO CHRISTIAN HANDS, SO THAT THE TURKS NOW EXIST AND REIGN BY THE SUFFERANCE AND PERMISSION OF THE CHRISTIAN POWERS, AS THE CHRISTIANS DID FOR SOME TWO OR THREE YEARS BY THE PERMISSION OF THE TURKS?

First Testimony. — The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald*, for April, 1841, p. 160: —

“The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sus-

tain them, yet at every step they sink lower and lower, with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mohammedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

Mr. Goodell has been for years a missionary in the Turkish dominions, and is competent to judge of the state of the government. His deliberate and unequivocal testimony is, that "*the power of Islamism is broken forever.*" But it is said the Turks yet reign! So also says our witness — "but it is by MERE SUFFERANCE." They are at the mercy of the *Christians*. Their independence is broken.

Another witness. — Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire fell in 1840, says:—

"How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now *reorganized* by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe *reorganized the government*? What need of it, if it was not *disorganized*? If Christian

Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the sultan, as their vassal.

This testimony is the more valuable for having come from an opponent. We could not have selected and put together words more fully expressive of the idea of the present state of the Ottoman empire. It is true, the Christian governments of Europe have reorganized the Turkish empire, and it is their creature. From 1840 to the present time, the Ottoman government has been under the dictation of the great powers of Europe; and scarcely a measure of that government has been adopted and carried out without the interference and dictation of the allies; and that dictation has been submitted to by them.

It is in this light politicians have looked upon the government since 1840, as the following item will show:—

The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—

“We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done ought to restore strength to the Ottoman empire?* WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.

“If the supremacy of the Sultan is hereafter to be

maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

WHEN DID MOHAMMEDAN INDEPENDENCE IN CONSTANTINOPLE DEPART?

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of \$750,000, in August, of that year.

In 1839, hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet, and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hos-

ilities commenced in August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared, if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if left alone, Mehemet would soon become master of the Sultan's throne.

The following extract from an official document, which appeared in the *Moniteur Ottoman*, August 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840:—

“Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to Mussulman blood, and to the various evils which would arise from a renewal of hostilities, ACCEPTED *the intervention of the great powers.*”

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:—

“His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the

Sublime Porte, at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London, in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty whereby the *Sultan offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life: the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributed solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe, to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there

would still be no actual intervention of the powers between the Sultan and the Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; *the great powers* stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

The following extract of a letter from a correspondent of the *London Morning Chronicle*, of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question:—

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately

on the arrival of the Cyclops steamer with the news of the convention of the *four powers*, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor, by his own presence, to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies. During the interval of this absence, the *Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been, by his orders, placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the abovenamed functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was *officially put into the power of Mehemet Ali, and was disposed of by his orders, viz., sent to quarantine, ON THE ELEVENTH DAY OF AUGUST, 1840.*

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840:"—

"I can add but little to my last letter on the subject of the plans of the *four powers*; and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms, — whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces, — is the point which still remains to be learned; nor does a note, delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the *least light* on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated "Constantinople Aug. 12."

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of the four *Christian nations*, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it

was; and that he need give himself no alarm "about any contingency which might AFTERWARDS ARISE!" From that time, then, *they*, and not *he*, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of Ottoman empire in their hands? *The great powers.*

According to previous calculation, therefore, OTTOMAN SUPREMACY did depart on the ELEVENTH OF AUGUST into the hands of the great Christian powers of Europe.

Since 1840, every act of the Turkish government has shown that its power was gone, and it was dependent on the Christian powers of Europe for its existence. When, in 1843, a renegade from Mohammedanism was put to death by order of the government at Constantinople, it well nigh cost the government its existence, and would quite have done so, had not the pledge been given England and Prussia that no more should be put to death on that account.

So, in every other case, the Turkish government has submitted to Europe in every great measure of government, ever since the eventful year 1840. We are therefore still bound to hold that prophecy accomplished.

CONCLUDING REMARKS.

IF the view of the beast and his onset, as presented in this work, is correct, then we are on the point of a period when the great time of trouble spoken of by Daniel and the Saviour, such as was not since there was a nation to that same time, will be realized. How solemn and fearful the reflection, that the human race will be called on, in the most impressive form, to decide their own everlasting fate, by their own act and deed! — to say whether they will receive the mark of the beast and be damned, or refuse it on the peril of their temporal life.

The question is not to be one of petty sectarian strife, but the great question on which the world will split into two parties.

Is the kingdom or church of the beast the kingdom of God on earth, foretold by prophets to become universal, — or is the Lord Jesus to come from heaven himself to reign? This is the point at issue.

May the Lord help each wisely to consider these things, and to watch and pray always, that they may be accounted worthy to escape all those things which are coming on the earth, and to stand before the Son of man.

